



THE
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THE ROLE OF HISTORY IN THE CATHOLIC LIBERAL COLLEGE

REV. THOMAS T. McAVOY, C.S.C.*

Any one acquainted with the Catholic insistence on tradition as a source of doctrine would expect history to have a very important place in the Catholic liberal college. That such is not the case in this country can be attributed to the regrettable lack of American Catholic scholars in modern historical research and to an equally debatable prejudice for mediaeval concepts in Catholic higher education. Of the two causes I would place the prejudice for the mediaeval as the most important obstacle to a proper appreciation of history because this prejudice, based one might add on an unhistorical concept of mediaeval Europe, does not find the modern type of history in the mediaeval university and seeks the totality of education in a philosophical synthesis modeled after the synthesis of mediaeval times. Catholic administrators, trained in such notions of university education, try to integrate the Catholic college curriculum according to an ideal that in the Middle Ages was defective in history and which today has no provision for modern technical advances, particularly in the field of social science. Against these philosophically minded educators the teachers of history and the social sciences who are endeavoring to give the Catholic student a liberal education better adjusted to the modern world have a hard time.

One of the most lethal attacks on history and the social sciences comes from the philosophers who charge that the multiplicity of information contained in these modern subjects is the very enemy of the great mediaeval synthesis, more recently dubbed integration. Against such an attack the historian must insist that philosophy is just another body of knowledge and another subject, and that it must not be confused with the general synthesis of all knowledge—that Christian philosophy of life which

*Rev. Thomas T. McAvoy, C.S.C., Ph.D., is Head of the Department of History at the University of Notre Dame.

gives philosophy as a subject its proper category, in a niche lower than theology, and which gives to all the subjects their overall purpose and rank. Knowledge lacks unity only in the unbalanced mind, whether that be the mind of a theologian, a philosopher, a historian, a literateur, or a scientist. The purpose or the unity of a college curriculum is not the subject of any particular class. The role of history in the curriculum is not determined by philosophy or science but by this general Christian philosophy of life.

There has been an effort to use history as the integrating factor as there have been efforts to use philosophy, literature, and other subjects of the curriculum, but in this effort history is not conceived as a subject in the curriculum but as a historical approach to the ideals of modern civilization. This effort has its value because it avoids the serious relativism of some who try to study the great writings of the past without a critical appreciation of the occasions, the purposes, and the limitations of the authors. But generally speaking, history as a subject should not try to teach philosophy or science or literature, but should content itself humbly with its own specific duty in cooperation with the other subjects in giving the student a unified and well-balanced liberal education.

In attempting to define this role of history in the Catholic liberal college I wish first to make two points clear. The first point is that I limit the discussion to the Catholic liberal college. The Catholic liberal college generally has not taken on the formlessness of the secular liberal college because it has retained the requirement of at least a basic course in philosophy and religion and because it has retained traces of its original derivation from the old classical curriculum. The second point I wish to make is that, while I consider history primarily a humanities course, much that distinguishes it from other humanities courses makes it a participant in the field of social sciences. Those who attack modern scientific history are usually unfriendly to the social sciences and see little of value in the studies of political science, economics, and sociology in a liberal college. While I deprecate this hostility toward the social sciences among so many Catholic educators I do not intend here to defend the social sciences.

Perhaps a further distinction is necessary between history as the traditional study of the past and the civilization courses in many colleges today which study history not as the past in itself but as an introduction to contemporary civilization. The contemporary civilization course does not consider history worth knowing in itself but according to its pragmatic and evolutionary concept of truth studies the past merely as an instrument of culture. This latter use of the study of history is so closely bound up with the philosophy of instrumentalism or pragmatism that I feel I need not discuss it here. I do think it worthy of note, however, that the contemporary civilization course at Columbia University is the progenitor of the Great Books courses and has given to them an inheritance of all-pervading pragmatism. I shall confine my discussion to formal history, especially modern technical and scientific history as it is taught in our colleges and universities.

Many factors have changed the nature and purpose of the history course in the American college. Originally history was read only as a form of literature. Modern scientific history came into being less than two hundred years ago, and among the factors determining the character of modern history three stand out. The first was the rise of modern nationalism towards the end of the eighteenth and the beginning of the nineteenth century. This nationalism gave rise to a zeal for national histories, along with national literatures, and for the cultivation of the national languages of submerged nationalities. The second factor was the influence of the nineteenth century "idea of progress," especially after the rise of Darwinism and the attempts to trace the evolution of all present day institutions. The third factor was the increased devotion to the scientific method with the attempt to evolve a science of history and of man. While this attempt to evolve a strict science of history failed, it did develop certain technical methods of analysis and synthesis in the study of the past which have enabled history and its auxiliary sciences to improve the certainty and clarify the important details of our knowledge of the past.

In connection with this third point it is well to restate that, granting human freedom, since there are no certain laws governing human actions our historical knowledge of the past gives

us only relative and moral certitude about the past based upon incomplete testimony of human witnesses. History is then scientific in its method and not in its generalizations about men. The subject matter of history is individual, whether it be a single fact, a group of facts, a movement, or any other event of the past.

History, therefore, is the science of inquiry into the past of the human story which seeks to find and relate as correctly as possible that past. History does not generalize, except the generalization is found in the evidence of the past, and history does not predict. In the curriculum of the liberal college the function of history is to show the student factually the past of the human race and the sequence of events and movements that have brought about the modern world.

Because of these limitations the historian comes under the scornful scrutiny of the physical and biological scientist and the philosophers. To the physical and biological scientist the historian may reply that while history cannot have the experimental knowledge expected in those sciences, those sciences in turn are still mute when faced with the factor of human freedom in the past. History must take over the field that they neglect. To the philosopher, if we exclude revealed truth from the field of speculation, a different answer must be given. One of the most disconcerting attitudes faced by the trained historian is that of the philosophically trained cleric who is ready to speak apodictically on any historical subject. The disconcerting factor here is that this philosopher is seldom wrong. He simply is not speaking historically or factually at all. He is often as ignorant of history as a child. Let us take a case in point. Someone relates the inglorious events of Pope Alexander VI, the Borgia pope, and the cleric blandly answers that of course those papal scandals do not in any way endanger the doctrine of papal infallibility. Is the cleric wrong? Theologically we say he is not. But he is not speaking historically because, unless he has done a lot of historical research, he cannot say what Alexander VI did or did not do as pope, and only a knowledge of the facts enables one to speak historically. Examples of this distinction between philosophical and historical knowledge can be multiplied endlessly. By reason of their seminary training in

philosophy and theology clerics often generalize blissfully about the rise and fall of nations, the defeats of armies, the decay of universities or of religious communities without a single bit of concrete evidence. The same criticism can be leveled against many evaluations of Catholic education in the United States which are made without recognition of the facts of peasant backgrounds, linguistic difficulties, and financial limitations.

I will cite one more example. Religious leaders and atheistic writers in recent months have been appealing to the writings of Thomas Jefferson to prove the Catholic or the atheistic character of our government. Neither group seems to have examined the historical facts to find out whether deistic Jefferson used these terms with the meanings they now attach to them or whether he had any authority to define American law when he used them. Historically these interpretations would be false unless scientific investigation supports them in both of these facts. Actually philosophers must begin with historical fact if their reasonings and generalizations deal with the real world of men. Some philosophers insist on the contrary that they do not need history because they can intuit being and go on from there for their philosophical speculations. In fact, philosophers must remain in their abstract world unless they accept from the historian that the real men lived. Philosophical principles can say that a thing cannot be and not be at the same time, but that does not prove that anything really exists.

This is not the place to discuss the techniques which modern historians have evolved to test the evidence that has been accumulated about the past or the rules for the compilation of the synthesis represented in the best historical narrative. Nor is it related to this essay to belabor the historical scholar for his failures to achieve more perfect results. Modern history is the result of centuries of labor by hundreds of historians. In the study of history as part of the college curriculum we see the result of years of research of thousands of scholars. The core of such a course in the college curriculum is usually a textbook or syllabus in which the names of the chief personages, the correlation of events, and the chronological settings are presented in the best perspective possible. Generally speaking only the highest trained historian can grasp fully all that a college history

textbook implies. The history class then is a period of study in which the trained teacher brings his own learning to the enlightening of the text and leads the student to understand as much as possible of this boiled-down research, and directs him, where possible, in expanding this basic knowledge in the more important phases by more extensive readings in the documentary evidence of the period or the accounts of other scholars who have studied that evidence. In this way the study of history can go on indefinitely, and the advanced student is usually content to pursue the more definite searches into only one or two phases of the past where he finds the human story especially attractive and useful.

While this type of history is modern, something the mediaeval educator did not know, devotees of the ancient classics should not forget that there was plenty of history in the old classical program of Latin and Greek. As a matter of fact, until the development of modern techniques practically all the mediaevalist knew of the past came from these ancient historians and their commentators, although history was considered merely a phase of literature, whether written in poetry or prose. At first these classical historians were merely supplemented by accounts of the later history, but as research into ancient history developed even the ancient historians were supplemented by the accounts of modern scholars. I have found an interesting commentary on this increasing role of history in the development of the program of liberal arts at the University of Notre Dame, and since the curricula at other Catholic colleges in the country are now much the same I presume their developments are in general parallel. The earlier catalogues do not say much about the subjects in the various curricula, but by 1870 the annual catalogue does point to some definite trends in the accepted classical liberal arts curriculum.

By 1870, while ancient history and American history were required in the two-year preparatory school, in the collegiate program ancient history was taken care of by the usual programs in Latin and Greek literature. "Modern history," which included all since the classical era, was taught during the second year and was included with English composition and literature under the general heading of English. When the scientific cur-

riculum was announced, about that time, the classics were replaced in that curriculum by ancient history and ancient geography, although "modern history" was taught in both the classical and scientific curricula. During the 1880's a year of the history of England was added in the second year, and later a one-half year course was added in the senior year in the "philosophy of history." During the 1880's the science course dropped the ancient history and geography but retained the course in "modern history" and "the philosophy of history."

In 1888 the University made its first real concession to those who could not master the classics in the institution of an "English course." The "English course" besides its emphasis on literature and composition substituted French for Greek but retained "modern history" as well as ancient history and the history of England. In 1895 in the regular classical curriculum ancient history replaced English history in the sophomore year, but "modern history" was retained in the freshman year. In 1897 the University was divided into four schools; these were called colleges in 1905; and the College of Commerce, with its more practical courses for business, was added in 1920. But even the business course retained European and American history.

In the period following the first World War we find the more direct development of the present Arts and Letters course. By that time, the Catholic educational movement begun at the turn of the century had blossomed out in countless high schools and academies, in which the traditional Latin and Greek gave way before classes in manual training, bookkeeping, domestic science, and the like. Further, the Hierarchy began urging the youths from these high schools to go to college. The vast majority of these prospective college students, very few of whose parents had been given a high school education, were unprepared for the traditional classical college program. Neither were many of these boys and girls qualified for work in the scientific schools. The business or commerce curricula which were instituted at that time absorbed large numbers, but even they were not the answer. For those without classical training who wanted a liberal education compromises had to be made. In Notre Dame's Arts and Letters program in the twenties there were offered at least seven degrees in Arts and Letters from the old classical

program leading to the Bachelor of Arts to a half practical course leading to the degree of Bachelor of Library Science. Finally the last bastion of the old classical curriculum fell and it became possible to receive an A.B. degree without either Latin or Greek. Many colleges retain a minimum requirement of two years of Latin but without much justification. Frankly, I do not think the Catholic college ever really made up its mind what was the proper substitute for the classical program. At Notre Dame, possibly because the new Dean of Arts and Letters at the time was an English teacher, English was the chief course of the reconstructed curriculum. But as the English class ceased to be concerned with language and grammar it became just an adjunct of the philosophy course. Gradually philosophy seems to have usurped the chief place and has maintained it to the present day in nearly every Catholic liberal arts curriculum. The present Arts and Letters graduate of the Catholic school is a philosophy major whether he wants to be or not. In sociology, economics, and political science the philosophy of these subjects rather than the social sciences themselves are taught. And even this philosophy major has not been the equal of the philosophy major from the secular college, partly because his philosophy course was not adapted to the secular student, and chiefly because the other courses in the curriculum containing the information requisite for a balanced education were not fully taught. Of these other subjects I am concerned with history.

The teaching of history in the Catholic colleges, in the meantime, did not keep pace with the development of the modern American curriculum. There simply were no Catholic historical scholars in the English speaking world, with the exception of a few converts who received their training elsewhere. History in Catholic schools was in disrepute because it was taught by men and women untrained in history and from books written against the traditions of the Church or books badly translated from some foreign language and out of touch with American life. Even in the field of the teaching of the classics, which was gradually confined to clerical students, the classic authors were not supplemented by proper courses in ancient, modern, and American history and in modern social science. History in Catholic colleges became the unwanted orphan of the curriculum. It has

only recently become a subject of respectability, although in far too many Catholic colleges the history course begins as late as 1500.

The result of this development has been that the Catholic collegiate scholar has lost his classical training and has received at best meager instruction in ancient or mediaeval history and superficial training in modern history and the social sciences. The graduate of the Catholic liberal arts college has generally faced the world babbling a series of philosophical and religious formulas which he cannot connect either with his own Christian tradition or with the great social, political, and economic problems of the day. The present program of liberal arts in our Catholic colleges, centered around philosophy, has failed, and the proposed substitute of a philosophical course founded on Great Books does not correct the essential element in that failure, which is the teaching of philosophical principles without respect to the real history of man and without a background in the great social and economic problems of the present day. History then has a definite place in the well balanced liberal arts program.

This then is the role I would give to history in a revised liberal arts curriculum: the tracing, as fully as possible, the rise of Western civilization together with the rise and fall of the institutions of Western culture. The course must be increased in depth both by reading the sources of history and by practice in the writing of historical essays, and by the intensification of the parallel courses in literature and in the social sciences. Philosophy should be in the curriculum not as a solution of all problems but as the balanced explanation of life and its purposes and of the source and criteria of knowledge, but taught in a well-balanced, rounded course of one year, or two at most. Revealed religion should be taught at the college level. The parallel courses in literature should include the masters of prose and poetry and constant exercise in expression. Sufficient knowledge of the current world would be taught in balanced courses in the social, physical, and biological sciences. In this I am not speaking of the specialist at all—the specialist properly begins after the college curriculum—although such a program would leave room for some advanced courses in particular fields.

To be specific, to make such a program work I would break up the present pre-seminary course in philosophy with its special courses in the branches of philosophy and substitute a well-rounded one year course covering the whole of philosophy with a shorter course in the history of philosophy to follow. I would eliminate from the collegiate curriculum all classes in the elements of language and require for college credit that the student be able to enter into the literature of a language, ancient or modern. The idea of receiving credit for learning a few paradigms and being able to translate a few sentences, or for reading in the nursery way three books, like Chaucer's *Tales*, *Crime and Its Punishment*, and a book of Mark Twain, in English is ridiculous. I favor the present high trend in the teaching of religion which gives the layman a fair grasp of theology so that our lay leaders can speak intelligently where religion touches the higher learning. And in the social sciences, and other sciences as well, the real sciences must be taught, not philosophical theories and short cut answers to the great technical problems of the day. In such a program history can give the historical background for modern civilization depending upon the other subjects to give greater depth to its concepts, critical evaluations, and practical applications.

In conclusion I have in mind one example that seems to illustrate the reason for this study. I once asked a priest who was planning a history of modern philosophy what he thought of Peter Ramus and was not particularly surprised to find that this priest had never heard of Ramus. Ramus, who lived in the sixteenth century, becoming disgusted with the decadent scholasticism of his day, decided to throw it all out the window and turn to Aristotle anew. His followers accepted only his first action and threw away scholasticism, and "Ramism" became the basic theme in most of Western Protestant philosophy, which is so foreign to our scholastic thought. But where do you find out about Ramism, this great factor in the development of English culture? Not from the philosophers because no one bothered to follow his philosophy. Not from the Great Books—no one reads his book, which was influential by accident. But from history, which alone has been able to show the fact of an influential book which was not read but which changed the

thought of the dominant people in the modern world. And in our present liberal arts curriculum the strengthening of the required history courses and the courses in the social sciences is needed to lessen the contrast between Catholic and secular education and to give reality to the philosophical and religious principles which are the core of Catholic education.

History may not fit the sweeping generalization of the orator or the philosophically inclined but it will lead the student into the real world and teach him patience, precision, and humility in the face of truth. And that is no mean element in any liberal education.

• • •

N.C.E.A. CONVENTION PROCEEDINGS PUBLISHED

A report of the proceedings and addresses at the 47th annual meeting of the National Catholic Educational Association, held in New Orleans last April, has been published in the *N.C.E.A. Bulletin*, the Association's quarterly publication. The 575-page volume is dedicated to the late Archbishop John T. McNicholas of Cincinnati, who was president general of the Association from 1946 until his death last April 22.

ITEMS OF INTEREST

The Mid West Unit of the Catholic Library Association will meet at Duchesne College, Omaha, Neb., on October 14. . . . Rev. Odilo Ottott, O.S.B., former professor and registrar of St. Benedict's College, Atchison, Kan., recently celebrated the diamond jubilee of his religious profession. . . . The March of Time (369 Lexington Ave., New York, N.Y.) is distributing a 66-minute, documentary film on "The Holy Year at the Vatican." The film explores the wonders of the Papal State and features exclusive shots of the newly discovered tombs underneath St. Peter's Basilica where the Saint is said to have been buried. Commentary is by Rt. Rev. Mons. Fulton J. Sheen.

THREE HUNDRED YEARS IN THE VINEYARD

SISTER MARY REGINA, S.S.J.*

Three hundred years ago, on October 15, in Le Puy, France, Msgr. Henri de Maupas, Bishop of Velay, and Father John P. Médaille, zealous missionary of the Society of Jesus, founded the Congregation of the Sisters of St. Joseph. A number of young women gathered in the ancient capital of Velay in the summer of 1650, to receive spiritual direction from Bishop de Maupas.

The latter wished to found a congregation which would fill the need occasioned when the Sisters of the Visitation embraced enclosure, with the approval of Pope Paul V, in 1618. At this time, the genial St. Francis de Sales remarked, "I have done what I did not wish to do and have failed in what I wanted to do."

His desire was to establish a community which would integrate "the life of Martha with that of Mary, the exterior works of charity with the repose of contemplation." This cherished idea of the Bishop of Geneva was fulfilled a few years after his death.

Hence it was that Father Médaille suggested to Bishop de Maupas the founding of the Congregation of the Sisters of St. Joseph. On October 15, 1650, the feast of St. Teresa of Avila, the Bishop solemnly invested a group of young women with the religious habit and gave them rules by which they would consecrate their lives to God. The two founders prepared the Constitutions from the Augustinian rule, amplified by St. Francis de Sales, and from the Rule of St. Ignatius, supplemented by Father Médaille.

A triple end is manifest in these Constitutions: the sanctification of its members by prayer and union with God, the apostolate of teaching and external works of charity. Such was the fusion of St. Teresa's spirit, St. Ignatius' zeal, and St. Vincent de Paul's, charity. The new Institute, devoted to contemplation, education, and love of neighbor, spread like the mustard-seed.

*Sister Mary Regina, S.S.J., is on the staff of Regis College, Weston, Mass.

By 1693, convents were established in the dioceses of Le Puy, Clermont, Grenoble, Embrun, Sisteron, Viviers, Ussé, Gap, Vienne, and Lyons.

As a link binding the new Congregation at Lyons with the primitive foundation at Le Puy was Mother St. John Fontbonne, Superior of Monistrol and later Restorer of the Sisters of St. Joseph, after the fury of the French Revolution had abated.

A pupil of the Sisters of St. Joseph, at the convent school in Bas and of the Pensionnat of Le Puy, Jeanne Fontbonne proved a source of joy to her teachers and a cause of edification to her classmates. Jeanne and her older sister, Marie, daily joined the nuns in spiritual reading and the recitation of the Rosary.

"We pray better with the Sisters," Jeanne said to her Mother. "Together we speak of you to God and to the Blessed Virgin."

When Bishop de Gallard officiated at an investiture ceremony, March 19, 1778, at Bas, he interviewed Jeanne, then 18 years old.

"She is called to do great things and will yet be the glory and the light of your Congregation," the prelate predicted to Mother St. Francis, her aunt.

Jeanne became Mother St. John. When only 27 years of age, she was appointed Superior of the Sisters at Monistrol. Governing her community with humility, zeal, and charity, she heard the rumblings of the French Revolution and soon saw the devastation in Le Puy. France felt the furious impact of the "Civil Constitution of the Clergy," a curious and diabolical admixture of Jansenism, Protestantism, and laicism, which hurdled every barrier. The Bishop of Le Puy refused to pronounce the impious oath, declared obligatory for priests, January 4, 1791, and he was compelled to seek refuge in Switzerland.

Shortly afterward, the position of the community of nuns became more hazardous. The Curé of Monistrol, seduced by the Revolution, endeavored to draw the faithful into the snares of the Constitutional schism.

Revolutionary emissaries, armed with axes and hatchets, attacked the convent, in an effort to force the nuns to take the civil oath. With calmness, resignation and confidence in God, Mother St. John approached the intruders.

"It is unnecessary to bring the community before you," she said. "Here, the head answers for the members."

"What a woman that is," the revolutionists murmured, as they withdrew.

Within a short time, however, they exiled the nuns from their convent home. Mother St. John, Sister St. Teresa (Marie Fontbonne), and Sister Martha found a haven with the Fontbonnes, long accustomed to sheltering God's clergy.

While the three nuns were under the paternal roof, an infuriated mob insisted upon dragging them to a sacrilegious Mass of an apostate priest.

"Our hearts and our wills have had no part therein; we remain inviolably attached to the true Faith, the Catholic and Roman Faith, and no violence shall ever be able to separate us from it," Mother St. John protested to the spectators, after the ceremony.

Handcuffed, loaded with chains and placed in the prison of St. Didier, the nuns awaited their Heavenly Bridegroom. This little band of St. Joseph's followers was imprisoned only a few days when the massive door swung open to admit Mother St. Francis. Since the dispersion of her community, she had wandered over hills and through forests, seeking shelter among scattered Christian families. She proved that in her sorrowful sojourn she was fortified by the Most Blessed Sacrament, which she was allowed to carry with her—like the early Christians in times of persecution.

During her long incarceration, Mother St. John amazed the jailers by her serene and quick replies to their orders. They frequently tried to intimidate her and make her cry, "Vive la Republique!"

"Vive Jesus! Vive Marie!" she answered in a louder tone.

Having been warned one evening, "Citizens, it is your turn tomorrow," the group prayerfully prepared for the supreme sacrifice.

"Citizens, you are free. Robespierre has fallen; your chains are broken." Such was the news which filtered through the prison the next morning.

"Ah, my Sisters," lamented Mother St. John, "we were not worthy of the grace of dying for our holy religion; our sins have put an obstacle in the way of this great favor."

The crown of martyrdom which she desired was granted many of her friends and seven of her Sisters in other parts of France, executed during her own imprisonment.

Claude Fontbonne, her brother, cognizant of the approaching execution, hastened to St. Didier to receive his aunt's and his sisters' parting words. The sudden change from deep sorrow to heartfelt joy sapped his strength and he suffered a shock, followed by a violent fever. Mother St. John ministered to his wants until he recuperated.

All of his children died in their infancy, leaving the parents bereaved. Another son, born in 1803, was baptized James. When he grew up, he became a priest, consecrating his life to the missions in America.

Mother St. John tried to assemble her dispersed community, but found that the convent had been sold by the Commune. All records of the lives and deeds of the Institute were destroyed during the Reign of Terror. As she awaited brighter days, she returned to her paternal home, with her sister and her companion. They spent their days in prayer and union with God.

After 12 years, "this vessel of election, pre-ordained by God for the establishment of the Congregation," was called by episcopal authority to the city of St. Etienne, in Forez. The nucleus of the Congregation of St. Joseph consisted of young girls and former members of religious orders, known as the Black Sisters, from the color of their secular dress. By her prudent conciliation, she reorganized and unified the Congregation of Lyons under a General Superior. This valiant woman had the happiness of founding or restoring 240 religious houses of her Congregation, in 13 sections of France.

The Sisters of St. Joseph did not confine their work to France. When the Rt. Rev. Joseph Rosati, Bishop of St. Louis and son of the Apostle of Charity, visited the Motherhouse in Lyons, he besought Mother St. John to send some of her subjects to America. Once again the name of St. Vincent de Paul was associated with the Congregation.

Foremost among the volunteers for the American foreign mission field stood Sister Febronia and Sister Delphine, nieces of Mother St. John, who was now weakened by old age and infirmities. A little band of six nuns sailed from Havre, January

17, 1836, together with Father James Fonthonne and two seminarians. The prophetic words uttered at the former's Baptism were to be realized. "He will some day be a priest of the Church and a zealous missionary."

After sailing for 49 days, the group reached New Orleans, where the Bishop of St. Louis welcomed the tired voyagers. Eleven days later they were housed with the Sisters of Charity in St. Louis, March 25, 1836.

Although Carondelet was to be the future home of the Sisters of St. Joseph, their mission began in a tiny French village, Cahokia, Ill., across the river from St. Louis. The first American postulant for the new community was Anne Eliza Dillon, daughter of a wealthy Irish landholder in St. Louis. This 17-year-old girl met the Sisters when they visited the Sacred Heart Convent for English lessons. Like a delicate flower, she was the first to bloom and the first to fade in the American Congregation.

Impressed by the work of the nuns in St. Louis, the Rt. Rev. Francis P. Kenrick, Bishop of Philadelphia, asked for a colony of Sisters, in 1847. Today, the Philadelphia congregation has nearly 2,000 sisters working in nine dioceses.

In the Fall of 1951, two foundations will celebrate their centenaries: St. Paul, Minn., and Toronto, Canada. The former city, 100 years ago, was described as "a wild frontier town, where Indians in gay blankets stalked the streets and scalping was still known."

To meet the increased demand for religious teachers, the Sisters of St. Joseph, within a few years, established numerous schools. The year 1853 saw the first house of the Congregation in the diocese of Wheeling, W. Va. In rapid succession followed convents in Buffalo, Rochester, and Brooklyn, N.Y.

From the Brooklyn Motherhouse, diocesan communities were introduced into the Archdiocese of Boston, 1873; Burlington, Vt., 1873; Springfield, Mass., 1880; and Ebensburg, Pa. The Novitiate of Ebensburg, opened in 1869, perpetuates the name of the Russian prince, Demetrius Gallitzin, who was a pioneer priest in western Pennsylvania. Today, nuns from this sector labor in the Passionist Province of Hunan, China.

The Brooklyn community sent Sisters to teach in San German, Puerto Rico.

Diocesan foundations in the South include those of St. Augustine, Fla., and Savannah, Ga.

Seven Sisters of St. Joseph left Carondelet in 1870 to do missionary work in Tucson, Ariz., with a population largely Mexican and almost entirely Catholic. The first house established in California, in 1882, was at San Diego, the scene of Junipero Serra's work of evangelization.

Other states where the Sisters of St. Joseph carry on their triple apostolate are: Alabama, Colorado, Connecticut, Illinois, Indiana, Iowa, Louisiana, Maine, Michigan, Mississippi, Missouri, North and South Dakotas, Ohio, Oklahoma and Wisconsin.

Outside of the United States they are in vineyards of Denmark, Norway and Sweden, England, India, and Brazil.

During the Diamond Jubilee of the Boston Sisters of St. Joseph, 1948, statistics revealed their vital contribution to the Archdiocese. The little community of four nuns, in 1873, from Flushing, N.Y., has increased to more than 1,600, who staff 63 elementary schools, 19 high schools and two colleges. They instruct more than 30,000 pupils in the grades and 6,000 in the high schools, with approximately 40,000 Sunday school students.

The wise administration of Mother St. John, model of the religious spirit, is visibly seconded in Heaven.

For 300 years, "from Scandinavia to Madagascar, from the Eastern shores of the Pacific to where, through the Golden Gate, its mighty waters roll to the feet of San Francisco, the Daughters of St. Joseph have been found in the hospitals of the poor, the asylums of the fallen, the cell of the prisoner, and the halls of the academy . . . diffusing on every side the blessings of peace, consolation and instruction."

TEACHING IN THE AGE OF MARY

SISTER MARY PETER, S.S.N.D.*

"Jesus Christ is not known as He ought because Mary has been up to this time unknown," wrote St. Louis Marie. If then, the knowledge of Christ is to be realized in souls, it will be but a necessary consequence of the knowledge of Our Holy Mother who brought Him into the world at His first advent and who is nourishing and gathering the saints in preparation for the second advent.

If our classroom apostolate has not the ringing effectiveness in forming other Christs, then also it may be attributed to the fact that Mary is not adequately extolled and set up for imitation. Cardinal Saliege reminds us that it is to her we must fly in this age when the world "now in the pains of some new birth" hears so frequently her sweet voice, more often in sadness than in remonstrance. How often in the past two centuries and particularly in our own has she not appeared on the scarred plains of bomb-riddled Europe, in some lonely cove of Alpine splendor, in a grotto of a broken bleeding country, or in the evening skies arching the Northern steppes? This is the Age of Mary! She is the harbinger of the new spring to follow close upon our ugly winter of pragmatic materialism.

One wing of thought decides that we need revolution to snap the hideous chains that grapple our social body; another camp piously sprinkles holy water into the ravenous jaws of the arch-beast that roars in our faces. Some, with two-edge barbs wish to slash those who are trying to do something—anything to awaken Christian souls to the danger of the Trojan horse within our spiritual ramparts. It is the name of Mary that is the writing upon the walls of our time for He Who is mighty will again do great things through her. In Mary, "the Masterpiece of the Most High," Christ will reign.

If teachers realize this, their teaching does not boldly proclaim it. It is true that religious educators probably have a love and veneration for Mary that is too keenly felt for expression. "Here

*Sister Mary Peter, S.S.N.D., teaches in Wabasha, Minn.

let every tongue be mute." On the other hand, who will impart to young souls the warmth of Marian embrace that the teacher herself possesses? Who will show them how to make their entire lives an unending Ave? "Everyday, from one end of the earth to the other, in the highest heights of the heavens and in the profoundest depths, everything publishes, everything preaches the admirable Mary," exclaimed St. Louis Marie. While on our part, how many teachers must acknowledge with him that "we have not yet praised, exalted, honored, loved, and served Mary as we ought." She deserves much more. Why is it that we cannot draw her with such giant strokes as did our Church Fathers? Why the reticence and hesitation? How else will children arrive at incorporation into Christ if not through His Mother? Where is our drive, our vehement educative force which will establish Mary functionally as well as theoretically the Mother of our Catholic Schools. St. Bernard and spiritual writers before and after him cried into the face of scoffing hatred that it is Mary who "teaches us all virtues; she who gives us her Son and, with Him, all the helps we need; for God 'has willed us to have everything through Mary'."

Believing this, religious educators have a sacred obligation to impart to others these sublime truths. Many do something, possibly much, to foster Marian devotion, but some are prone to mistake solid devotion for sentimentality—a papier-mache shrine in May, posters on the Rosary during October, an occasional sale of Rosaries and scapulars, and perhaps a crepe-paper back-drop for her statue in the spring. In preparation for her feast, the children are told to prepare bouquets for their Heavenly Mother: Monday, pansies for silence; Tuesday, violets for her humility; Wednesday, buttercups in emulation of Mary's obedience, etc. A million flowers and not one "scent" for the development of the will! These might represent the most outspoken external devotions fostered in a school. Oh, where is our faith? Where is our heated, zealous, prolific devotion and love which will make imitation of Our Lady a glowing, pulsating challenge to eager and impressionable youth? Superficial training will last as long as the crepe, the papier-mache, or the flowers or eloquence. The Blessed Mother must become someone—a living, loving, virtuous, Motherly Mother who will be their life-long companion and

guide that they will never be alone again in their search for Christ. It is she who must accompany them in their *via dolorosa* in this Coney Island world which tauntingly defies them to achieve sanctity. Apropos to sainthood which must be their goal, and lest idealism be shouted when sanctity be defined as a student's destiny, let us never forget with Bloy that "the only sadness in this world is for us not to become saints," or with de Rance that "not to live as a saint is to live as a fool." To foster greater devotion to Mary who is the "dwelling of the elect and the tabernacle of the predestinate" is the lofty vocation of teachers who must teach future saints in this Marian Age.

True devotion to Mary requires a loving imitation of her virtues. Religious teachers are the most potent human instruments in the hands of God for the formation of His children, but they must assiduously study the ways and means of devotion if they wish to become effective tools.

Societies, as the Sodality of the Blessed Virgin or the Legion of Mary, when conducted properly according to their rules and constitutions, are powerful regimens for growth of true Marian devotion. In the past few years, a few educators have been articulately and incisively critical of such organizations which purport to systematize for youth a practical front of interior and exterior Catholic Action. Such critics forget that the whole cannot be judged by the particular, that just because the Sodality of St. Something-or-other on the Hudson over-emphasizes ice cream socials and twilight tea parties, that sodalities in general are ineffective media of Marian service. When conducted and motivated by the spirit of the rule, sodalities are certainly successful in making activities Christo-centric through Our Lady. However, discussion of these societies is not *per se* the purpose of this paper. Rather, the questions are related to the role the teacher must play in the Marian life of her students, and secondly to the general suggestions pertaining to practical helps that can be made, for it is the religious teacher who usually must direct the student in the fundamental practices of his spiritual life.

The teacher must not only possess Mary but also impart her. Every Catholic school must be a Marian school, and each religious an apostle of the Mother of God. Father Francis Char-

mot, S.J., in *The Presence of Mary*, compares a teacher who does not think of Mary and exert Marian influence in her class atmosphere to a family home where the mother is absent or dead. "Is a house without a mother still a home for children?" he asks. "That light, that warmth, that pure and affectionate atmosphere of the mother's presence vanished on the day that the mother's voice was stilled, her image effaced." It is the loving regard for the Blessed Virgin that will inundate the teacher's soul and which will impart to her the grace of winning saints for Christ. She who instructed the Light of the World; she, the Seat of Wisdom and the Reservoir of Incarnate Knowledge; she alone who from earliest times has been invoked by the Church under the titles, Teacher of Teachers, Teacher of all Nations, and the Teacher of Evangelists, is worthy to become the exemplar of religious educators that they may achieve fruitfulness in the vocation to which they are called. "Oh Holy Virgin," exclaims Pope Leo XIII, "you alone can teach your followers about God; you alone, Oh Mother of God, can save us." It is through Mary that the teacher will help students to make of their lives a constant fiat for their becoming incarnate with the Word Made Flesh.

It is through her devotedness and vigilance that the teacher can bring about wonders of spiritual development in young souls by instructing them through varied methods how to open for themselves the channel of graces that are to be found in their Heavenly Mother. "God has no children but by her, and communicates no graces but through her," are the words wherein St. Louis Marie sums up this sublime truth.

Christ is, as it were, the original text which Mary, the loving commentator and interpreter reads and explains to souls. And just as an instructor recommends the useful reference books, so also must we teach and explain means of understanding better the significance of Mary. For the most part, only general suggestions can be made because where spiritually flourishing socialities or similar groups invigorate the life of a school, exterior activity and motivation will not be wanting, at least in number. However, even with these externals, there are some prescriptions for interior devotion that are advisedly repeated often to the students. Important among these is the fostering of devotion

to Our Lady through the liturgy, for it has been said that it is she who collaborates in the divine liturgy which Christ carries out for us.

The liturgy is the Voice of Christ speaking to us from the lips of Mother Church and in that liturgy, Mary holds a singular place. Some people, sadly enough religious teachers among them, think that the liturgy is merely a wand for the zealots or a trinket for the esthetes. Pope Pius XII in *Mediator Dei* points out unequivocally that deeper penetration and immersion into the liturgy is a need of all members of the Mystical Body and that hidden springs of sanctity lie therein. It is the liturgy that must be taught more carefully and prayerfully if Saints are to be formed in modern youth.

Preparation for and living in the spirit of the feasts of Our Lady are eminent means of drawing closer to her. Pope Pius XI stated: "The faithful are more effectively taught by celebrating the feasts of the year than by the most solemn pronouncements of the teaching of the Church." Besides partaking more fully in the feasts occurring in the sanctoral cycle, the temporal cycle is likewise important. Thus, the Annunciation and the Incarnation must also become the Incarnation of Christ in young people, and the subsequent months a prelude to their fruitfulness of soul. Novenas and triduums of Masses and Communion, the chanting of the Little Office, and the conducting of holy hours in preparation for Marian feasts; and instruction through dramatics, class discussions, bulletin boards, and assigned readings are but a few of the means useful in helping students to achieve Marian awareness. Pope Pius XII calls this invitation by saying "along this path of the liturgy which year by year opens out before us, . . . helped by the assistance and example . . . of the Immaculate Virgin Mary, 'let us come forward with sincere hearts in the full assurance of faith'."

Likewise, can students be shown how to pray mentally, to meditate, to reflect on the Mysteries of the Rosary, and how to make their Holy Communion in and through Mary.¹ Pope Pius XI again in *Mediator Dei* reminds us that as "personal devotion is sterile without the Mass and the Sacraments, so our

¹ Denis Gabriel, S.M.M., *The Reign of Jesus through Mary*. Bay Shore, N.Y.: Montfort Fathers, 1949.

share in these diminishes without meditation and spiritual exercises."

Meditations on Our Lady are suggested by Father Denis, but Marian literature as a rule must be adapted to each school situation. *The 1949 Book List of the Marian Library* is a fine list of more than ten thousand titles dedicated to the praise and knowledge of Mary.² This book, which is the harvest of the centenary efforts of the Marianist Brothers, is highly commendable and contains all of the valuable works about the Blessed Virgin.

Joyce Kilmer, while pacing the floor with screaming Kenton, wrote the following verse on the Rosary:

There is one harp that any hand can play,
And from its strings what harmonies arise!
There is one song that any mouth can say—
A song that lingers when all singing dies.

The Rosary, although a personal devotion, is more than a personal remedy. "We are convinced," wrote Pope Leo XIII in *Laetitiae Sanctae*, "that the Rosary, if devoutly used, is bound to benefit not only the individual, but society at large." The same Pontiff wrote nine other documents devoted to the Rosary which clearly indicates the dependence placed by him on the daily recitation of the Rosary in private, in the family circle or, (as is so greatly desired) in the church.

We realize that students know the prayers of the Rosary, but how shall we be sure that they can meditate properly on its mysteries? Many teachers like to read a homily of St. Bernard, St. Bonaventure, or from another great Mary-lover whenever this prayer is recited in common. Becoming popular are the various Rosary pamphlets which have meditations on each decade or else one line for reflection on each bead, as is seen in the booklet, *Thoughts on the Mysteries of the Rosary*.³

There are schools that have entered intimately into the Rosary crusade, begun by Our Lady herself, by reciting a decade in the corridors during change of classes. Student coun-

² *The 1949 Book List of the Marian Library*. Dayton: University of Dayton Press, 1949.

³ *Thoughts on the Mysteries of the Rosary*. Kirkwood, Mo.: Maryhurst Press, 1949.

selors or someone from the central office leads through the sound system. This practice seems commendable inasmuch as the habit of using idle time for the Rosary may thus be formed.

The need for the recitation of the Rosary need not be emphasized. Pope Leo XIII has named each of the evils in the world and has illustrated clearly how respective remedies can be found in our meditation on the mysteries. "Not merely can we obtain the light to know truly what is demanded of us, but also the grace to act in accordance with our knowledge." The Rosary is the remedy for the jaded world and will prove a weapon of interior peace to young, developing souls who will derive untold solace in their "beads" during the countless hours of lonely tram rides and trying days of their future lives.

At the time of the sodality reception, on International Mary's Day,⁴ or on a special feast, the observance of a Marian Day is inspiring. Some schools have dedicated a week of less concentrated activities, but most teachers prefer to have one day devoted exclusively to observances in honor of Mary. Advance newsheets to prepare the students are issued, and on the day itself a varied program can be arranged. Plays, guest speakers, the Living Rosary, a scapular drive, literary and art contests on Our Lady, Marian-quizes, symposiums, and panel discussions might be included among the activities. A movie on the Blessed Mother⁵ or perhaps a social hour would also be fitting conclusions to the day.

The panel or symposium is an effective means of conveying to listeners the history of the Age of Mary. The subject materials can cover the apparitions of Mary from the appearances in Guadalupe, Lourdes, and LaSalette, even to the recent ones beginning at Fatima and including others, as for example those at Bonate, Beauraing, Gimigliano, Montichiari, and Lipa. They may also deal with the shrines of Mary throughout the world, her various scapulars, her litany, and some of her glorious titles. *The Scapular* magazine, *The Catholic Almanac*, and *The Catholic Encyclopedia* provide sufficient material on these attempts of Our Lady to fan the dying embers of her children's love.

⁴ International Mary's Day Committee, 309 Garfield Place, Brooklyn, N.Y.

⁵ The movie, "Our Lady of Guadalupe," is an inspiring example.

The de Montfort method of venerating the Blessed Virgin does not appeal to all souls, and we may as well admit it. In *Mediator Dei*, Pope Pius XII points out the reason for this:

... people differ so widely in character, temperament, and intelligence that it is impossible for them to be affected in the same way by the same communal hymns, prayers, and sacred actions. Besides, spiritual needs and dispositions are not the same in all, nor do they remain unchanged in the same individual at different times.

Yet, this clearly defined method of drawing closer to Mary carries the blessing of every pontiff since Pope Pius X, including our own Pope Pius XII who raised Louis Marie to the glory of sainthood in 1947. It was Pope Pius XI who, when asked whether he knew of the devotion exclaimed that not only had he practiced it from youth but that he knew practically the entire *Treatise on the True Devotion*⁶ from memory. Of all formal devotions to Mary, where can be found one that is more detailed and explicit, one which possesses so obviously, as Father F. Faber commented, "the marks of an inspired work"?

Any teacher who has read it and who desires to share it with her class need only review the book and follow the careful outline given as the table of contents in the revised edition. Only those who already understand and practice it can possibly know of its power and ability to draw the soul from self to Mary, and from Mary unto the "fullness of the age of Jesus Christ." If but one student would grasp these truths in the entire lifetime of a religious teacher, would her efforts not have been well directed?

Thus the Communion of Saints looks hopefully and courageously to Mary, around whom, as Abbe Godin exclaims, there "gather a few white unspotted sheep trembling and dismayed by the noise that is made to frighten them away." All members of the Mystical Body know with unswerving assurance that, which Pope Pius XII tells so poignantly in *Mystici Corporis*:

She who corporally was the Mother of Our Head, through the added title of pain and glory, became spiritually the Mother of the Members . . . she, more than all the faithful 'filled up those things that are wanting of the sufferings of Christ'.

⁶ St. Louis Marie Grignon de Montfort, *Treatise on the True Devotion to the Blessed Virgin Mary*. Bayshore, N.Y.: Fathers of the Company of Mary, 1941 (revised).

THE EDUCATIONAL SYSTEM IN THE NETHERLANDS

REV. JAMES H. VAN DER VELDT, O.F.M.*

Part II

LEVELS OF EDUCATION

It is difficult to compare the Dutch educational structure with the American. In general, both the Dutch and the American systems have the same kinds of schools, but the terms used to designate them are quite dissimilar. In each system, there are elementary, secondary, vocational and university divisions, but the scope of the curriculum in these divisions in Holland is not identical with that of the American plan. For the sake of clarity, the various types of Dutch schools will be described by terms commonly used for American schools of the same educational level.

ELEMENTARY EDUCATION

Before discussing Dutch elementary education proper, i.e., the compulsory schools of this level, a word should be said about the kindergarten in Holland. Most of the kindergartens are denominational; only a few are public. Increasing numbers of parents are sending their children to kindergarten. In the year 1947-48, these schools enrolled 261,571 pupils, a little more than a third of all children under six years of age. Though not compulsory schools, kindergartens are supervised by the government educational agencies. The government subsidized 60 per cent of them in 1943; 817 out of 2,053 private kindergartens were subsidized in that year. Kindergarten methods are based on the educational principles of Froebel, Montessori, and other educators. There are special training schools for kindergarten teachers. In 1948, there were 58 such schools with 2,015 students. Fifty-four of these schools with 1,782 students were de-

*Rev. James H. Van der Veldt, O.F.M., Ph.D., is an associate professor in the Department of Psychology at the Catholic University of America. Part I of Dr. Van der Veldt's article appeared in the September 1950 issue.

nominal, 26 of them being Catholic with 629 students. Table 8 presents the number and kinds of kindergartens with their respective enrollments as of January 1948.

TABLE 8
NUMBER OF PUBLIC AND PRIVATE KINDERGARTENS
AND ENROLLMENTS IN HOLLAND, 1948

Type of School	Number of Schools	Enrollment
Public	216	36,468
Private		
Catholic	1,101	134,679
Protestant	593	60,135
Others	464	30,289
Total	2,374	261,571

Elementary education was made compulsory in 1900. Illiteracy is practically non-existent; probably about one-half of one per cent of the population may be illiterate. The few illiterates are found among those born before 1900 and among the children of vagabonds. The compulsory attendance laws are strictly enforced. The lower age limit for compulsory attendance is seven, while the upper limit is fifteen. Thus, eight years of education are compulsory. There are few exemptions granted. Home instruction in lieu of school attendance is permitted, but this privilege may not be extended to more than three families in any one school district. Children fourteen years of age who have not reached the sixth grade are exempt from further school attendance.

Co-education is the rule in the public schools. About one-fourth of the Catholic schools are co-educational; such schools are termed "mixed" schools. In 1947, 773 of the 2,973 Catholic schools, or 26 per cent, were mixed; they enrolled 121,854 pupils of the total Catholic enrollment of 576,000, or 21 per cent. The enrollment of boys was two per cent higher than that of girls in this year. Boys have outnumbered girls slightly but consistently in Catholic elementary schools for several years.

Dutch elementary education is both terminal and preparatory. There are four types of elementary schools. One, a six-year school which is the first compulsory school for all children,

is called simply the primary school. The second type of elementary school is the senior primary or continuation school. This school provides the seventh and eighth years of education and is intended generally for those who do not go on for secondary education. The third type of school is what is called the advanced elementary school. It is a four-year school and requires completion of the primary school for admission. The fourth type of school corresponds to the American special education school, i.e., it provides special education for handicapped children.

Because of the great number of schools throughout the country, individual school enrollments are low. In 1947, the average Catholic school enrollments for the four types of elementary schools were 220 for the primary school, 62 for the senior primary school, 132 for the advanced elementary school, and 132 for the special school.

The program of the primary school embraces the basic elementary subjects, all of which are prescribed. They are reading, writing, arithmetic, the Dutch language, national history, singing, drawing, physical training, and for girls practical needlework.

The compulsory attendance law requires eight years of schooling. Hence, after finishing the primary school all pupils who do not enroll in other schools must continue for two years in the senior primary school. In addition to the subjects prescribed for the primary school, the following subjects are optional in the senior primary school: English, French, German, mathematics, general history, handicraft, commercial practice, farming, gardening, and for girls fancy needlework. In many places, the two grades of the senior primary school are taught in the building of the primary school. More and more, however, separate senior primary schools are being erected. These new schools are called central schools. A pupil going on for secondary education need not complete eight grades in the primary schools. Most higher schools, however, require that he finish at least the seventh grade before applying for admission. Table 9 shows the number and kinds of primary schools, including senior primary schools, with their respective enrollments as of January 1948.

TABLE 9
NUMBER OF PUBLIC AND PRIVATE PRIMARY SCHOOLS
AND ENROLLMENTS IN HOLLAND, 1948

Type of School	Number of Schools	Enrollment
Public	2,406	318,873
Private		
Catholic	2,561	509,038
Protestant	1,929	317,660
Others	144	22,420
Total	7,040	1,167,991

Religion is an obligatory subject in every Catholic school. With regard to the teaching of religion in the public schools, the Catholic Hierarchy has made a rule which may sound rather rigorous to American ears. In towns where a Catholic school exists, the priests are forbidden to teach religion in the public schools. The bishops fear that Catholic parents sending children to these schools may interpret instruction by the priests in the schools as episcopal approval of their children being there. Children who have good reasons, however, for attending public schools receive religious instruction in a place determined by the parish priest.

The third type of elementary school, the advanced elementary school, is not unlike the American junior high school, though its curriculum is broader in scope. It embraces four years of education beyond the primary school; in a few instances, the program comprises only three years. The major subjects of the curriculum, all of which are prescribed, are Dutch, French, German, English, mathematics, natural science, general history, and commercial practice. In addition to these there are certain optional subjects. This school is organized in two sections; in Section A, the emphasis is on languages, while in Section B, mathematics and science are stressed. On completing the program of this school, pupils receive a leaving certificate; this certificate is required for employment in several jobs, such as telephone or telegraph operator, radio clerk, etc. Pupils enrolled in this school and wishing to enter one of the secondary schools may do so at the end of the third year. Table 10 shows the num-

ber and kinds of advanced elementary schools with their respective enrollments as of January 1948.

TABLE 10
NUMBER OF PUBLIC AND PRIVATE ADVANCED ELEMENTARY
SCHOOLS AND ENROLLMENTS IN HOLLAND, 1948

Type of School	Number of Schools	Enrollment
Public	253	42,563
Private		
Catholic	345	44,940
Protestant	260	36,076
Others	34	2,905
Total	892	126,484

The fourth type of elementary school is a special school which takes care of children with physical or mental handicaps, such as the crippled, the blind, the deaf, and the mentally defective. These schools also provide for socially handicapped children or those whose social condition makes it difficult for them to attend regular schools. In this latter group are the children of bargemen, whose number in this land of canals is considerable. About 1,200 teachers are employed in these schools. Table 11 gives the number and enrollment of the public and denominational schools of this type as of January 1948.

TABLE 11
NUMBER OF PUBLIC AND PRIVATE SPECIAL ELEMENTARY
SCHOOLS AND ENROLLMENTS IN HOLLAND, 1948

Type of School	Number of Schools	Enrollment
Public	69	8,042
Private		
Catholic	68	9,651
Protestant	31	3,668
Others	12	1,086
Total	180	22,447

Before concluding this section on elementary education, mention should be made of a peculiar Dutch institution that goes by the high-sounding name of "The People's University." These

"universities" are found in most of the cities and larger towns, which sometimes support them with subsidies. They have no special buildings but provide lectures in public halls on topics ranging from the latest in needlework to the construction of the atomic bomb. The people become members of these "universities" by subscribing to year or half-year series of lectures. The lectures are on the popular level and serve to keep the general public informed.

VOCATIONAL EDUCATION

Provisions for vocational education are rather extensive in Holland. It is not within the scope of this article to discuss all the schools for vocational training. Only the main types will be considered. First, there are the elementary trade schools whose purpose is the practical training of men for the common trades in industry, navigation, fisheries, etc. Trade day schools offer a three-year program. In 1948, there were 529 of these day schools with 114,499 pupils; 117 of these schools were Catholic, enrolling 31,761 pupils. The leaving certificate of an elementary trade school places the pupil in the category of skilled laborer; it does not serve for admission to an advanced school.

Vocational education of an advanced type is offered in the schools for machinists, aviators, and miners, and in the secondary technical schools. The latter are engineering schools with four-year courses. Entrance to these schools requires a diploma from an advanced elementary school or the completion of the "modern" secondary school, which will be discussed later.

There are several domestic science schools with three-year courses for the training of young girls.

Since about a quarter of Holland's population is employed in agriculture, it is not surprising to find many schools of agriculture and horticulture. These schools are specialized for training in the various phases of agriculture. They are two- and three-year institutions, but usually they operate only in the winter months. In 1948, there were 216 such schools enrolling 16,989 pupils; 71 of these were Catholic schools with 6,682 pupils.

TEACHER TRAINING

Teachers in both public and private schools must possess a diploma from a teachers' college or a normal school. Foreigners

are not allowed to teach in Holland except by special permission of the Crown. Candidates for the normal schools may apply after they have completed the advanced elementary school or the third year of the gymnasium, the modern school, or the lyceum. The normal school provides training in professional education, hygiene, and first aid, as well as in the subjects the future teacher is to teach.

The teachers' colleges offer a four-year program. Section A of these colleges prepares classroom teachers, while Section B is designed to prepare school principals. Graduates of Section A may later, while in service, obtain a principal's certificate by following a special course. Examinations in the normal schools and in the teachers' colleges are held yearly under the supervision of the government. Each year the reports of candidates' scholastic achievement and of their moral fitness are evaluated by the chief inspector for elementary education.

At present, the supply of teachers from the training schools is not adequate to meet the demands, and so-called auxiliary teachers are being prepared through modified courses being offered in emergency training schools.

Denominational training colleges receive financial support from the government on a par with public colleges when they conform with the stipulations of the law. In Catholic schools, a special certificate is required by the bishops for teaching religion. Table 12 shows the relative numbers of the various types of training schools with their enrollments as of September 1948.

TABLE 12
NUMBER OF PUBLIC AND PRIVATE TEACHER TRAINING
SCHOOLS AND ENROLLMENTS IN HOLLAND, 1948

Type of Control	Regular Teacher Colleges		Emergency Teacher Colleges		Colleges Training Principals	
	Schools	Pupils	Schools	Pupils	Schools	Pupils
Public	25	1,589	23	670	23	478
Private						
Catholic	40	3,100	17	426	20	554
Protestant	21	1,778	16	387	17	410
Others	2	85	2	35	—	—
Total	88	6,552	58	1,518	69	1,442

SECONDARY EDUCATION

The secondary schools proper to Holland are the gymnasium, the modern school, the commercial school, and the lyceum. These secondary schools are designed to prepare for university work, and their leaving certificate automatically admits a student to the university or an institution of university level. The leaving certificate of other types of secondary schools, such as the training schools for elementary school teachers, the secondary schools for girls, and most of the secondary vocational schools, do not warrant automatic transfer to institutions of university grade.

Admission to the gymnasium requires successful completion of the elementary schools. It is a six-year school built around the classics or humanities and usually has 34 class hours per week. Latin and Greek are compulsory throughout the entire curriculum. Other prescribed subjects are four modern languages, history, geography, mathematics, geology, botany, physics, and chemistry; Hebrew and occasionally some other languages are optional. After the fourth year, the student body is divided into two sections for the remaining two years. Section A concentrates more on the classical languages, while Section B emphasizes mathematics and science.

After the third year of gymnasium, students may enter a training college for elementary school teachers. Graduation from gymnasium gives access to the university and to other institutions of university standing according to the area of emphasis in the student's gymnasium course. The leaving certificate of Section A permits entrance into the schools of theology, law, philosophy, arts and letters, and into the senior commercial college. The leaving certificate of Section B qualifies one for the schools of medicine, science, law, and for the institutes of technology, agriculture, commerce, and veterinary medicine.

Until the last quarter of the nineteenth century, the gymnasium was considered the undisputed preparatory school for the university. There are still many educators in Holland who believe that a classical education is the best preparation for a scientific career. The gymnasium no longer enjoys its monopoly, however, and secondary schools without the classical emphasis have been given the right to prepare students for the university. As

a matter of fact they now draw more students than do the gymnasia.

One of the non-classical secondary schools is the so-called modern school. In Holland, this school is commonly indicated by the initials of its Dutch name, H. B. S. Whereas the gymnasium is supposed to develop the student's intellectual abilities, imagination, and aesthetic talents, the modern school aims primarily at extensive, positive information and practical training. Although the course is shorter than that of the gymnasium by one year, the variety of subjects offered is greater. Besides teaching four modern languages and other subjects required in all Dutch secondary schools, the modern school stresses particularly mathematics, natural science, statistics, and economic and commercial subjects. For the first three years, the curriculum is uniform for all students, but in the fourth and fifth years there are two fields of concentration, one economic-literary and the other mathematic-scientific.

Though the modern school was planned originally as a training institution for students desiring to enter the professions which do not require university education, for some time now modern school graduates are entitled by law to enter the university. The leaving certificate of the mathematic-scientific course enables a student to enter the same university courses as the "B" certificate from the gymnasium. The economic-literary certificate qualifies one for entrance to the institute of commerce.

Some educational authorities like to point out that the gymnasium emphasizes the study of "man," that the mathematic-scientific course of the modern school stresses the study of "nature," and that the economic-literary program of the modern school centers around the study of "society." Others, not so enthusiastic about the modern school, feel that this school with its emphasis on positive information lacks an important feature of education, namely, education itself.

The commercial or business secondary school somewhat resembles the economic-literary curriculum of the modern school, but it actually lays greater stress on purely practical training. The commercial day school is a five-year school; in some instances, its program carries through six years. Its program embraces the four modern languages of the modern school, na-

tural science, and business correspondence in four languages; commercial history, geography, law, organization, and arithmetic; and economics, stenography, typewriting, bookkeeping, and the history of commodities. The leaving certificate of the commercial secondary school qualifies graduates for positions in commerce, industry, banking, and the like. Because of the essentially practical nature of its courses, the commercial school does not prepare students for schools of university level except the institute of commerce.

In view of the fact that a large number of Holland's people work in commerce, the number of commercial day schools is low. There are, however, many commercial evening schools.

The gymnasium, the modern school, and the commercial school are three separate administrative units, even though the three units are often conducted in the same building. The lyceum is a school which attempts to combine all three in one administrative unit. The first two years of the lyceum are called the basic department and are equivalent to the first two years of the modern school; the classics are eliminated. After completion of the basic department, students may choose one of three "superstructures," a curriculum of courses classical in nature, a program similar to the modern school, or a set of commercial courses. These "superstructure" programs run three or four years.

The secondary girls school is a school of five or six years which is designed to meet the needs of girls not desirous of going on for university studies and to eliminate the evils of co-education. Though not neglecting intellectual development, this school stresses the cultivation of literary and artistic tastes, and the home-making arts. The curriculum comprises the literature of modern languages, Church Latin, the propaedeutics of philosophy, sociology, aesthetics, history of art, music, domestic science, hygiene, first aid, drawing, painting, and physical training. Here the exact sciences occupy a minor place. The leaving certificate of this school does not qualify for admission to university schools.

Tables 13 and 14 present the number and enrollment of the various Dutch secondary schools in 1948 according to their respective types of control.

TABLE 13
NUMBER OF PUBLIC AND PRIVATE SECONDARY SCHOOLS
IN HOLLAND, 1948

Type of School	Public	Catholic	Protestant	Others	Total
Gymnasium	32	16	9	— ^a	57
Modern	81	21	18	7	127
Lyceum	30	31	22	17	100
Commercial Day	7	6	— ^a	2	15
Commercial Eve.	— ^b	30	— ^b	— ^b	30
Girls	2	20	— ^a	7	29
Total	152	124	49	33	358

^a—No schools. ^b—Exact data not available.

TABLE 14
ENROLLMENT OF PUBLIC AND PRIVATE SECONDARY SCHOOLS
IN HOLLAND, 1948

Type of School	Public	Catholic	Protestant	Others	Total
Gymnasium	5,670	3,535	2,003	— ^a	11,228
Modern	21,138	6,345	5,597	1,248	34,328
Lyceum	8,639	10,627	8,459	4,929	32,654
Commercial Day	1,103	361	— ^a	123	1,587
Commercial Eve.	— ^b	3,931	— ^b	— ^b	3,931
Girls	432	1,760	— ^a	791	2,983
Total	36,982	26,579	16,059	7,091	86,711

^a—No pupils. ^b—Exact data not available.

At the secondary level, teachers qualify for positions in one of two ways. First, candidates for the doctor's degree at the university, if they have passed their comprehensive examination, may teach in the secondary schools; it is not necessary that they have completed their doctoral dissertation. Second, holders of the so-called "secondary education certificate," which is obtained by successfully passing a government examination, may teach in the secondary schools. These rules apply both to the public schools and the "recognized" private schools. State "recognition" is somewhat similar to state accrediting in America. It is granted to private schools whose teachers possess the qualifications just mentioned and whose curriculum is equivalent to that of the public secondary schools. The effect of "recognition" is that

graduates from recognized private schools have the same rights of admission to institutions of university level as graduates from public schools. On the other hand, the leaving certificate of a non-recognized school does not entitle the holder to any rights of admission to the university or other institution of the same level. To enter the university, such students must first pass a state entrance examination. Most minor seminaries are non-recognized schools.

The final examinations in recognized schools are made up by a central school board and are carefully supervised by delegates of the Ministry of Education.

Public secondary schools are supported entirely by state and municipal funds. Unlike private elementary schools, recognized private secondary schools do not enjoy parity of financial support with the public schools. There are, however, some subsidies for such schools. The state pays 90 per cent of the expense involved in erecting, enlarging, and furnishing these schools; it also pays 80 per cent of the costs of maintenance and of teachers' salaries. It is hoped that in the near future such subsidies will be raised to 95 per cent. Since government subsidies do not cover total expenses in these schools, a tuition fee is charged. This fee is regulated by the income of the parents and it goes to the school. When, however, a school's income from tuition fees causes a surplus balance after expenses are paid, government subsidies to the school are lowered accordingly.

A peculiar feature of this arrangement for government support of private secondary schools is that the law merely permits the government to grant subsidies but does not command them. Each year, the expenses of private secondary schools are included in the budget of the Department of Education, and Parliament must vote approval of expending money to care for them. Parliament could withhold approval, but it is customary that once a private school is subsidized, the subsidies continue. In 1924, Parliament used its prerogative and because of a shortage of funds enacted a law stopping subsidies for new private secondary school buildings. The law, however, contains certain clauses which allow of broad interpretation, and at present subsidies are granted for new buildings for both Catholic and non-Catholic schools.

UNIVERSITY EDUCATION

In Holland, there are ten institutions of university rank, six universities proper and four "Hoge Scholen." The latter may best be described as institutes of higher learning. There are three state universities, Leiden, Utrecht, and Groningen; there is one municipal university, Amsterdam; and there are two denominational universities, one Calvinist at Amsterdam and one Catholic at Nymegen. Dutch law requires that a university have five "faculties," which correspond roughly to "schools" in American universities. The five required faculties are theology, law, letters and philosophy, mathematics and natural science, and medicine. One university, Utrecht, has an additional faculty of veterinary medicine. The Catholic University of Nymegen has only three faculties but will soon establish the two faculties it lacks, namely, medicine and science. A beginning university must be complete according to law within a specified time, else it loses the right to confer degrees. Degrees are of equal value, whether they be obtained from a state or a private university.

The institutes, which are very specialized schools, have university rank inasmuch as they confer the doctor's degree. Of the four institutes, two are state schools, The Institute of Technology at Delft and The Institute of Agriculture at Wageningen. One of the others is municipal, The Institute of Economics at Rotterdam; the fourth institute is Catholic, The Institute of Economics at Tilburg.

No one is admitted to a university or institute unless he possesses a leaving certificate from one of the secondary schools or unless he passes a state entrance examination.

The programs of studies in the universities and institutes vary from five to seven years, depending upon the degree desired. Theology at the state universities is Protestant, but in each university there is a chair of Catholic theology and philosophy. These chairs are under the auspices of the Dutch Catholic bishops, who are free in appointing their occupants. At each state university and institute, there is an association of Catholic students under the direction of a chaplain, something similar to the Newman Clubs in American universities. Table 15 shows

the number and enrollment of the different types of universities and institutes in Holland in 1948.

TABLE 15
NUMBER OF PUBLIC AND PRIVATE UNIVERSITIES AND INSTITUTES
WITH THEIR ENROLLMENTS IN HOLLAND, 1948

Type of School	Universities		Institutes	
	Schools	Students	Schools	Students
Public	4	14,940	2	6,510
Private				
Catholic	1	733	1	709
Protestant	1	989		
Others	—	—	1	1,155
Total	6	16,662	4	8,374

Until 1948, state support of private institutions of higher learning was insignificant. The government was reluctant to subsidize such institutions not only because of the usual lack of funds but also because of a fear that subsidies might increase their number. A small country like Holland would not have the manpower to staff a great number of universities. The idea of parity in education, however, has penetrated deeply in Holland. In June 1948, a law was passed that provides subsidies to private higher education. In order not to stimulate an unreasonable growth of such schools, the government grants subsidies to those private universities and institutes only which are now recognized and have been in operation for at least the last ten years. Subsidies are for two purposes, maintenance and operational costs. The state pays 65 per cent of the maintenance expenses, when a school lacks the faculties of medicine and science; 80 per cent, when it lacks but one of these faculties; and 85 per cent, when it possesses both. Contributions for maintenance are regulated in the same way for both public and private schools. With regard to subsidies for operational costs, the law distinguishes between universities and institutes. Subsidies of this nature for universities are 30, 50, and 60 per cent, according to the status of the medicine and science faculties as described above. These subsidies, which are calculated accord-

ing to the average expenses of corresponding state schools, may not exceed 65, 80, or 85 per cent of the operational costs of the private school after its own revenues have been deducted from the total cost of operation. As to private institutes, the law operates differently as there are no really comparable state institutes. In these cases, the government contributes 65 per cent of the operational costs remaining after the private school's own revenues have been deducted from its total operational expenses.

In conclusion, a word must be added regarding the education of priests, ministers, and rabbis. Non-Catholic candidates for the ministry receive their secondary education in either a public or a denominational gymnasium. Most Catholic candidates take their secondary education in a minor seminary. Only a few minor seminaries are recognized by the state. Recognition proves disadvantageous for minor seminaries, for schools that are recognized must adhere to the secondary education program laid down by the state. Often, such adherence results in cutting down the time needed for subjects essential in the preparation of a priest in order to provide time for the subjects required by the state. Obviously, recognition would permit participation in government subsidies. Another advantage of recognition is that it entitles graduates to enter the university. When a student who has done his secondary work in a non-recognized minor seminary is sent after theology by his bishop to a university for further study, he must pass successfully the entrance examination before he is admitted. This presents a difficulty as the examination is based on subjects of the secondary school, which by that time the student may easily have forgotten.

Most candidates for the Protestant ministry do their theology at state universities. Some sects, particularly the orthodox Calvinists and Lutherans, have their own major seminary; so have the Jews. Catholic major seminaries usually offer a philosophy course of two or three years and a theology course of four or five years. The number of Catholic seminaries with their enrollments and staffs as of 1941 is shown in Table 16.

TABLE 16
NUMBER OF CATHOLIC SEMINARIES WITH THEIR
ENROLLMENTS AND STAFFS IN HOLLAND, 1941

Type of Seminary	Schools	Students	Teachers
Minor			
Diocesan	8	1,209	114
Non-diocesan	39	4,275	521
Major			
Diocesan	7	645	54
Non-diocesan	58	2,286	366
Total	112	8,415	1,055

Whatever the problems are with which the Dutch educational system has to struggle, the main problem, that of parity between public and private education, has been solved almost completely. And this solution is due to the truly democratic spirit of the Dutch people who not only believe in the principle of religious freedom but also are willing to put it into practice.

TOPIX TO PROMOTE VOCATIONS

Vocations to the religious life will be promoted in Catholic schools throughout the 1950-51 school year by means of comic magazines, according to the Rev. John H. Wilson, C.S.C., director of the Vocation Institute at Notre Dame University. The Institute is taking advantage of an offer made by *Topix*, published by the Catechetical Guild of St. Paul, Minn., to use two or three pages an issue to direct furthering of vocations to the religious life. The first ten issues will be given to a general treatment of vocations: the meaning of a vocation to the religious life; practical steps in the preparation for entry; and life in the juniorate, the postulate, and the novitiate. The next fifteen issues will deal with specific religious communities, showing how they differ and explaining the work of each.

ON THE SERVICE OF EMINENCE

REV. EDWARD F. GARESCHE, S.J.*

Many years ago we coined this phrase to signify the great service which any Catholic can render to the Church by doing excellently whatever he or she finds most helpful for serving God and humanity. To be eminent, of course, means to tower above the general throng, to surpass mediocrity, to do a little better what many others can do poorly or in an ordinary way. Thus, one can be eminent in any calling in life, in any specialty, or useful avocation.

Everyone knows the pregnant remark that if one can build a mouse trap better than anyone else the world will wear a path to his door. In all the professions, in every useful occupation, there is always plenty of room at the top. The lower reaches may be crowded. Many people may be seeking just an ordinary living or to get by with a minimum of effort, but topmost achievement requires unusual diligence, hard work, and perseverance. It is only the few who struggle up to the top and achieve the service of eminence.

Those few who put in the required work and show the self-sacrifice and perseverance to arrive at the top of their profession or calling have an influence far greater than the ones who are content with mediocrity. They become authorities in their own line; they gain a wide reputation. People ask their word not only about the things in which they specialize but about many subjects on which actually they may not be qualified to speak. Thus, the world is directed, and public opinion is formed by a comparatively few people, the eminent ones, whose reputation, fame, and esteem are sometimes far beyond their actual deserts.

We remember an interesting experience on the campus of one of the great state universities. A priest who was on the faculty did the honors. As we walked about he was careful to point out the eminent figures of the faculty. "There is one of the

*Rev. Edward F. Garesché, S.J., M.A., is president of the Catholic Medical Mission Board, Inc., New York.

greatest living authorities on anthropology," he would say. "The students have the greatest respect for everything he says, on almost any subject. Unfortunately, he is an agnostic." As we strolled on, he remarked, "There is another outstanding member of the faculty; he knows more about embryology than anyone else in the state. The students hang on his words; he is a very interesting lecturer. Unfortunately, he is a rank materialist." And so it went on, until it became quite clear that a few men dominated the intellectual atmosphere of the university, and not always for the good of the students.

In a similar way, a few outstanding leaders have a predominant influence in every other field of human action. In statesmanship, politics, letters, medicine, law, in every department of science, and in the various branches of business it will be found that a few eminent men form public opinion and sway the masses.

It will also be found, sad to say, that the number of Catholics in these inner circles which rule the world is often distressingly small. We have often told of an experience which showed the lack of eminent Catholics in the field of literature. It will bear re-telling here, for the conditions it reveals still unhappily exist. Joyce Kilmer, the poet, editor, and lecturer, was our dear friend. He won the contest in Marian poems, sponsored by *The Queen's Work*, shortly after we founded that magazine. The friendship thus formed drew us together often, and one day Joyce made the following proposal: "Father, I have thought of organizing an American Academy of Catholic Letters, modeled on the French Academy. It should be made up of eminent Catholic writers of the United States." He suggested that the two of us meet with our friend, Tom Walsh of Brooklyn, to draw up a list of Catholics for membership in the proposed academy. We met at the Columbia Club in Manhattan. There we sat around a table, each with pad and pencil, and racked our brains to find twenty Catholic American writers of a calibre to deserve membership in such an academy. After long thought, we exchanged reports of progress. We all had at the top of our pad the name of Agnes Repplier; the rest was blank. One of us suggested that we include England. Again we racked our brains and added Chesterton and Belloc. By

this time, the afternoon was far spent. Joyce decided that it would be better not to make any announcement about the proposed academy, considering any notice of such a society with only three or four members premature.

Many years have passed since then, and the number of Catholic writers has increased. But it would still be very difficult to list twenty whose literary excellence and Catholic spirit, shown in their writings, would justify their inclusion in an Academy of Catholic Letters, such as we planned.

What is the reason for this lack of eminent service among Catholics? Evidently, it is not confined to literature. Make a list, if you will, of Catholics whose Catholic life and spirit are worthy of eminence in their own calling or specialty. You will be surprised to find how few attain top rank and exercise great influence. Eminent Catholics, outstanding both for Catholicity and excellence of service, are not proportionate to our numbers. In statesmanship, the number of outstanding Catholics is remarkably small, when compared to the number of outstanding Masons in the field. In the higher ranks of science, medicine, and law, Catholics come no where near the one out of five that we are of the total population. In architecture, painting, and the drama, where the sources of Catholic inspiration are so rich and varied, Catholics do not seem to have the prominence one would expect.

Some might wish to attribute this situation to the fact that our Catholic schools do not sufficiently encourage this service of eminence. Actually, however, nearly half of our Catholic children of elementary school age do not attend Catholic school; at the higher levels of education, the percentage of Catholics not attending Catholic schools is much greater. Hence, above the elementary school level at least, the majority of Catholic young people are exposed to the same influences as their non-Catholic companions with whom they study in the public schools and in the secular universities. Where so many attend non-Catholic schools, the entire responsibility for this lack of eminence among Catholics may not be laid on our Catholic education system. On the other hand, since it is true that many of the best minds among Catholic youth do attend Catholic school and continue their education under Catholic auspices

through university, greater effort on the part of Catholic schools to encourage leadership and eminent service is needed to produce outstanding Catholics in the various lines of human endeavor.

Can it be that Catholics as a whole have not as much talent, initiative, and industry as the rest of the population? This is hardly likely, considering the great variety of national origins represented among Catholics, the local influence they wield, and the social opportunities afforded them. It is true that the Church does make a great sacrifice of hereditary talent and ability by reason of the celibacy of the clergy and of members of religious communities. But this is an offering of supreme merit and unearthly beauty which is made to God and which is worth far more than would be the inheritance of talent and ability. Nevertheless, it is a real sacrifice. We have been told, though we have not been able to verify the statement, that a check of *Who's Who in America* sometime ago showed that one out of every ten prominent persons listed was the son or daughter of a Protestant minister. Be this as it may, there can be little question that celibacy limits the effect of Catholic heredity. Whether the children of married priests of those Rites in which priests are allowed to marry show any outstanding talent or capacity for eminence, we do not know. In any event, the factor of heredity would hardly be enough to account for the lack of eminence among Catholics.

Nor can we put the responsibility on the unworldly and otherworldly character of Catholic teaching, providing that teaching is properly understood. In other ages of the Church, Catholics exercised eminence of service to a notable degree. Many of the outstanding leaders of the past were fervent Catholics. In some periods of the world's history, particularly the Middle Ages, the stage of eminence was completely dominated by Catholics. Moreover, there is nothing in Catholic belief which should discourage this service of eminence. On the contrary, the qualities of the fervent Catholic should fit him perfectly for eminent service of God and his fellowmen. At the present time when the forces of evil are being marshaled with such cruel efficiency under such effective leadership, everyone who loves God should

desire to use to the utmost whatever talents he possesses in order to achieve eminence in His service.

Another explanation which is sometimes given for the comparative lack of eminent men among Catholics is that American Catholics come from persecuted minorities in Europe. If this be true, how explain the extraordinary success of the Jews and their relative prominence in this country? They are a race subjected for centuries to discrimination, oppression, and even persecution. Yet, when they come over here, many of them take high positions in the state, in the professions, and in the arts. A curious instance of this was reported by the *Annual Anthology of Poetry*, published by a critic in Boston. He put out a special centennial edition some years ago in which besides the usual selections from current magazine poetry he devoted several pages to a survey of the poetry of different groups. In the section devoted to the Jews, he printed name after name of distinguished poets, each line a new entry. When he came to the Catholic section, in order to fill out the space allowed he had to give several lines to each entry. Jewish poets of distinction outnumbered Catholic poets about ten to one.

What we have written shows the importance of this topic and its practical interest at the present time. If in the United States we had an adequate number of Catholic leaders trained for the service of eminence, we could then exert the kind of influence the Church is intended to exert for the betterment of a people and its government. Since our country is now in many respects leading the world, the truth and wisdom we could thus contribute to its progress would be invaluable not only for our own safety but also for the peace of all mankind.

When we come to consider remedies for our defect in this regard, we find ourselves confronted with a very difficult problem. Can we by taking thought discover the real reason for the lack of the service of eminence on the part of Catholics? And having discovered the cause, can we devise effective means of instilling in our young people the desire to attain to the heights of eminent service? Each reader will do well to ponder these questions. Meanwhile, we may be able in another article to throw more light on the subject.

THE CATHOLIC UNIVERSITY RESEARCH ABSTRACTS*

COMPARATIVE STUDY OF PERSONALITY PATTERNS IN BOYS OF DIFFERENT AGES

by REVEREND JAMES PATRICK GALVIN, Ph.D.

The purpose of this study was to determine and compare certain personality patterns found among elementary school boys and among high school boys.

The data were obtained from ratings by judges and subjects on 34 traits. Separate correlation tables were computed for the 100 subjects at the elementary level and the 100 at the high school level.

The results of the application of Thurstone's centroid method to these tables were corroborated by the additional use of Moore's adaptation of Spearman's technique. Two factors of polar quality found by the first method were in agreement with the structure established by the second procedure.

Three distinct clusters appeared at each grade level: "timidity," "dominance," and "will."

A large number of items, forming a fourth cluster, appears at both levels. For the boys of the elementary schools, this cluster is relatively homogeneous. However, with the secondary school boys it appears that these traits have been broken up into differentiated clusters which may be labeled as "conceited extroversion," "anti-social tendencies," and "recessive introversion."

Consideration of these results suggests the probability of certain generalizations.

(1) Traits in the clusters here described as "timidity," "dominance," and "will" remain relatively constant as boys mature from the elementary school level to the secondary school level.

(2) Those traits which at the elementary level formed a relatively homogeneous cluster called "anti-social tendency"

*A limited number of these published doctoral dissertations is available in the office of the Catholic University Press, Administration Building, The Catholic University of America, Washington 17, D.C.

appear to break up into separate clusters as the boy matures. These appeared to be identifiable as "conceited extroversion," "anti-social tendencies," and "recessive introversion."

AN ANALYSIS OF THE CONTENT OF CHILDREN'S INVENTIVE COMPOSITIONS

by SISTER M. FRANCIS ASSISI PIELMEIER, C.S.A., Ph.D.

An investigation of the professional literature dealing with children's compositions indicates that but scant recognition has been accorded the extremely important factor of content in the evaluation of the total composition. This dissertation by analyzing the content of children's inventive compositions implies the necessity and utility of such analyses and proposes techniques for such analyses.

A portion of the study is devoted to a fairly detailed description of an exploratory study of 120 compositions from which the plan and techniques for the study proper were derived. The major portion of the dissertation is devoted to the summary of the analyses of 1,506 compositions produced by 502 children in the seventh and eighth grades of twenty-two Milwaukee Catholic schools. Five definite types of content were isolated and described as ingenious, common, sensationalistic, fantastic, and aimless. These five classifications afforded convenient units for summarizing the data of analysis for each type of content. Illustrations representative of each type of content were carefully selected and are presented in the study proper.

An analysis of the incidence of each type of composition content among the various intelligence groups, between the sexes, and in response to type of assignment suggested the following interesting conclusions: (1) Intelligence, as presently measured, bears no definite relation to the type of content produced. The greater number of ingenious compositions was produced by children in the 110-120 I.Q. group. (2) Girls produce more compositions of ingenious content than boys. The four remaining types are almost equally contributed by boys and girls. (3) The type of assignment appears to influence most strongly the type of content produced.

SOME PSYCHOLOGICAL AND PHYSICAL CHARACTERISTICS OF RETARDED GIRLS BEFORE AND FOLLOWING TREATMENT WITH GLUTAMIC ACID

by SISTER MAUREEN HARNEY, O.S.B., Ph.D.

The object of this thesis was to determine the changes in mental age, school achievement, personality, and physical growth of a group of thirty-one retarded girls following six months' treatment with glutamic acid.

A comparison of mental ages as indicated by the Stanford-Binet Intelligence Test administered before and after treatment showed significant changes. In most cases the changes in mental age in the interval between tests were much greater than those expected of normal individuals and certainly much greater than the changes that occurred to these same subjects in past years.

An analysis of the mental ages as determined by the Good-enough Drawing of a Man Test before and after administration of glutamic acid did not indicate a significant change.

The individual tests of the Arthur Point Scale of Performance were analyzed to determine changes in performance scores. The Knox Cube and Porteus Maze tests showed gains that were significant. The gains as indicated by the Seguin Formboard, Healy Picture Completion, and Kohs Block were not significant.

The changes in grade scores in reading, arithmetic, and spelling were significant. In most cases the gains indicated during the experiment were greater than those achieved by the group on past achievement tests.

Considering the weighted scores of the subjects on each of the character groups in the Graphic Rating Scale for the Study of Character there were significant changes for the better in the will group, cheerfulness group, and sociability group, but not a significant change in the emotionality group.

A study of the patterns of the Mosaic Test showed similarity. However, there were changes in location, colors, shape, and number of pieces which would indicate personality changes. Fifteen cases showed improvement; six showed a loss; five showed no change; and five showed improvement and loss on the same pattern.

COLLEGE AND SECONDARY SCHOOL NOTES

COURSE OF RUSSIAN STUDIES AT FORDHAM

Fordham inaugurated an Institute of Contemporary Russian Studies in September. The program comprises the language, history, geography, literature, philosophy, and political theory of Russia and is open to men and women on the adult education level, as well as to college students.

Prof. Richard T. Burgi, assistant professor of Russian language and literature at Yale University, is acting as visiting director of the Institute. Rev. Andrei Ouroussoff, Russian Jesuit on the Fordham faculty, is conducting two courses in the history of Russian religious thought and the contemporary religious situation in Russia. Profs. Oscar Halecki and Nicholas Timasheff of the graduate school are teaching Russian history and communist society.

Literature courses are being taught by Sergei Maksimov, Mikhail Koriakov, and Helene Iswolsky, all Russian authors. The Russian language studies are conducted by Prof. Burgi and native Russians, while Prof. Robert C. Pollock is presenting a course on the political and social philosophies of Hegel, Marx, and Lenin. Area studies are supervised by Rev. J. Franklin Ewing, S.J., known for his anthropological work in the Far East. Certificates of proficiency will be awarded those who complete the Institute.

CHICAGO COLLEGE GRANTED UNIVERSITY STATUS

International College, Chicago, will henceforth be known as the Bishop Sheil International University, its president, Bernard J. Woods, announced in August. During the second week of August, the college received an amended charter from the State of Illinois granting the school full rights and privileges of a university. Most Rev. Bernard J. Sheil, auxiliary bishop of Chicago, is chancellor of the new university.

Founded in 1947 as International College to supply the urgent need for trained Catholic men and women in international trade,

finance, languages, and business administration, the new university offers day and evening classes with a four-year program leading to a degree.

NEW FRANCISCAN COLLEGE TO OPEN NEXT YEAR

St. Francis College of the Holy Gospel designed for the training of students for the priesthood in the Franciscan Order will be opened in Rye Beach, N.H., next year. It will be located in the former Stoneleigh Manor, once an exclusive summer hotel built after World War I at an estimated cost of \$750,000. It later became the Stoneleigh Junior College for Women and during World War II served as the Atlantic Air Academy, which suspended operations in June 1949. Rev. Cornelius F. Kelly, O.F.M., of Boston has been appointed rector of the new college.

WOMEN'S JUNIOR COLLEGE ADVANCED TO SENIOR STATUS

It was announced in late August that Mount Marty Junior College for Women, Yankton, S. Dak., has been raised to the status of a four-year senior college. Founded in 1936 and conducted by the Benedictine Sisters, Mount Marty offers courses in the arts, sciences, humanities, social work, commerce, music, and religion.

ST. JOHN'S OFFERS 20 ADULT EDUCATION COURSES

Twenty subjects will be offered in the new fall series of night adult education courses at St. John's College, Cleveland, starting October 2, under the auspices of the Institute of Social Education. More than 1,700 persons have participated in the Institute's programs in the last two years. Conducting courses are faculty members from the college, diocesan seminary professors, and prominent Cleveland laymen.

AFTERNOON AND EVENING SCIENCE AND MATH CLASSES AT ST. LOUIS

A program of late afternoon and evening classes in science and mathematics for persons engaged in scientific work and re-

search is being offered at St. Louis University this fall. Departments offering courses for professional men and women and other qualified persons interested in the sciences are biology, chemistry, mathematics, and physics. The courses carry regular college credit and are taught on a strictly academic level. Included are graduate courses, such as electro-chemistry, organic chemistry, introduction to algebraic theory, analytic projective geometry, theory of functions of a complex variable, quantum mechanics, and quantum theory of radiation.

CATHOLIC EDUCATOR NAMED TO WHITE HOUSE CONFERENCE

Dr. Regina Flannery Herzfeld, assistant professor of anthropology at the Catholic University of America, has been appointed a research consultant representing the Catholic faith to assist members of the fact finding committee of the White House Conference on Children and Youth in compiling a report on religious aspects of personality development. The fact finding committee will report at the meeting of the conference next December. Representatives from the Protestant and Jewish faiths also are consultants to the committee.

NORBERTINE EDUCATORS HOLD ANNUAL MEETING

The eastern section of the Norbertine Educational Association held its annual meeting at Archmere Academy, Claymont, Del., during the last week of August. The discussions were attended by Norbertine Fathers who staff Southeast Catholic Boys High School, Philadelphia, and Archmere Academy. The general chairman of the meeting was Very Rev. Justin E. Diny, O. Praem., prior and headmaster at the Claymont school. "The Spirit of Penance" was the theme of the conference. Several phases of this topic as it bears on the function of the teacher were discussed. The closing remarks of the meeting were made by Right Rev. Abbot Sylvester M. Killeen, O. Praem. of St. Norbert Abbey, West De Pere, Wisconsin.

SECULAR PAPER PRAISES NUNS FOR NEW CATHOLIC HIGH SCHOOL

Noting the announcement of the Sisters of Divine Providence's plan to erect the new, million-dollar Providence High School for Girls in San Antonio, Texas, the *San Antonio Express* recently commented that "this community will be enriched in architecture and culture" with a "worthy companion to nearby Central Catholic High School for Boys." The *Express* added that it will be a notable addition to San Antonio's distinctive educational system, along with Thomas Jefferson and Brackenridge Senior High Schools; San Antonio, Incarnate Word, and Our Lady of the Lake Colleges; and St. Mary's and Trinity Universities. "The Sisters," the paper said, "have served the State and Church faithfully."

SENATE BILL FOR AID TO COLLEGE STUDENTS

In August, Senator Elbert Thomas of Utah introduced S-3996, entitled "The Student Aid Act of 1950." The bill's purpose is to provide college scholarships for young person "of ability and need." The bill authorizes \$15,000,000 for the fiscal year ending June 30, 1952; for the year ending June 30, 1953, \$30,000,000; for the year ending June 30, 1954, \$45,000,000; for the year ending June 30, 1955, and after, \$60,000,000. Another section of the bill provides that the U. S. Government insure student loans. The bill was sent to the Hill with administration approval. But no hearings are scheduled at this session of Congress on the controversial legislation.

OTHER ITEMS OF INTEREST

Congress was all set to abolish the admissions tax on school events (except college sports) when the Korean war broke. . . . Overlooking the press of war legislation, the Senate passed a resolution authorizing the President to name October 31, Youth Honor Day, so that the usual pranks of Hallowe'en could be avoided "for more constructive projects." . . . Few young men of high school or college age were inducted into the Armed Services during the summer, the bulk of draftees being in the 24 to 26 age-group. . . . The House of Representatives, by a vote,

249-71, killed President Truman's plan to create a new Department of Health, Education, and Security. . . . Of 1,654 New York State Regents scholarships for university study awarded last year, 48.4 per cent went to young people from homes with annual incomes of less than \$3,000; 62.8 per cent with less than \$4,000; and 75.1 per cent with less than \$5,000. . . . It is now a violation of Federal law for a farmer whose products go into interstate commerce either directly or indirectly to hire children under 16 for work during school hours. The law, however, does not affect children working on their parent's farm, or farm work done by children of any age during a school holiday, vacation, or on school days before or after school. . . . The University of Michigan reported that nearly half of all Americans do not read books, although more than half of all adults live within a mile of public libraries. . . . The National Council for American Education, NEA's arch enemy, reports more than 300 local school improvement committees "formed or in the process of formation." The Council's goal is 1,000 such groups. The Council is opposed to Federal aid to education and all types of Federal contributions to schools and colleges. . . . The Very Rev. Paul C. Reinert, S.J., president of Saint Louis University, has been appointed a member of the Commissioner's Council of Advisers of the United States Office of Education. . . . To give graduates a greater appreciation of the position of the United States in world affairs, the University of Detroit has added two new courses in political science to its degree requirements. . . . Rosary College is featuring a new course in "Curriculum Reorganization in Secondary Schools" in its adult education program. The course will be taught by Sister Mary Charles, O.P. . . . Two Saint Louis University professors died during September, Rev. James I. Shannon, S.J., director of the department of physics, and Dr. Thomas F. O'Connor, associate professor of history. Father Shannon would have celebrated his 82nd birthday and his 60th anniversary in the Society of Jesus on September 30. . . . The Brothers of the Christian Schools have prepared for distribution an attractive reprint of the Papal Brief proclaiming Saint John Baptist de la Salle "Patron of All Teachers and Student Teachers."

ELEMENTARY SCHOOL NOTES

I.H.M. SISTERS ACQUIRE ESTATE FOR BOYS SCHOOL

The Sisters Servants of the Immaculate Heart of Mary, whose motherhouse is at West Chester, Pa., recently purchased a thirty-four acre estate in Bryn Mawr, near Philadelphia, to which they have transferred St. Aloysius Academy, up to now located at West Chester. Founded in 1895, St. Aloysius Academy is a residence and day school for boys six to thirteen years of age. The new property was known as the Wooten estate, owned by the late George W. Childs Drexel. It was erected in 1880 by the late George W. Childs, owner and publisher of the *Philadelphia Public Ledger*. The new school quarters will accommodate 100 boys and a teaching staff of 15 nuns.

PENNSYLVANIA VETERANS CALL FOR BUS SERVICE FOR PAROCHIAL SCHOOL CHILDREN

The Pennsylvania Joint Veterans Council, meeting in Harrisburg recently, called on the Keystone State to provide bus transportation for parochial school children. The Joint Council represents 800,000 veterans. Delegates to the Council passed a resolution urging "adoption as soon as possible" of a bill that the Council plans to submit to the Pennsylvania General Assembly when it convenes in January.

Members of the Joint Veterans Council include department commanders of the American Legion, Veterans of Foreign Wars, Amvets, Catholic War Veterans, Disabled American Veterans, Jewish War Veterans, Marine Corps League, Military Order of the Purple Heart, and Spanish-American War Veterans.

CITIZENS UNIT CALLS FOR IMPROVED LIAISON RELATIONS IN RELEASED TIME PLAN

Continuation of the released time system for instructing public school children in religion was tentatively approved recently by a unit of the New York State Citizens Committee of One Hundred for Children and Youth. But the unit, a subcommittee on youth activities, also called for "a frank discussion of its difficulties in administrative cooperation."

After a school teacher told of opposition to the system because of the difficulties it creates, the subcommittee backed a tentative recommendation which indorsed religion as "a necessary aspect of a child's growth" while asking an improvement in "liaison relationships" between schools and churches. "The released time program should be continued with a frank discussion of its difficulties in administrative cooperation and creatively seek to improve the liaison relationships, the possible content for the children remaining in the public school, and the elimination of moving children from one institution to another," the subcommittee declared. Recommendations by the subcommittee will be incorporated in the committee report to the White House Conference on Children and Youth next December.

Difficulties cited by the school teacher who voiced opposition to the released time system included the wasting of time for children who don't attend religious instruction, since new subjects can't be presented with part of the class gone. She also said the system added to the truancy problem, because many children merely played hooky instead of going to church or synagogue, in her opinion.

Monsignor Cornelius J. Drew, pastor of St. Charles Borromeo's Church, replied that difficulties should not be considered in indorsing the principle. W. Noel Hudson, executive vice president of the Federation of Protestant Welfare Agencies in New York, added that even if there were "particular and unique difficulties," nevertheless "schools share with churches and public and private agencies the responsibility to carry to youth an opportunity for religious education and experience."

The subcommittee finally approved a tentative recommendation drawn up by Monsignor Drew and the Rev. Joseph A. Belgum, director of the Lutheran Mission Society, Brooklyn. The text of the recommendation follows:

It is a mature national conviction that religion is a necessary aspect of a child's growth. In order to bring this to the child the committee endorses a close and resourceful relationship between the public school and the churches of the vicinity together with their related social agencies. This relationship should strive to improve their points of common contact in the following areas:

(1) The released time program should be continued with a frank discussion of its difficulties in administrative cooperation and creatively seek to improve the liaison relationships, the possible content for the children remaining in the public school, and the elimination of moving children from one institution to another.

(2) Parochial schools should be encouraged to participate as equals in the family of public and private schools in the community.

(3) Channels for clearing the schedules of both the church and the public schools in the community should be arranged by the local superintendent of public schools.

MUNDELEIN COLLEGE EXTENDS ELEMENTARY EDUCATION PROGRAM

In response to the critical need for teachers in the elementary schools, Mundelein College, Chicago, is extending its program of elementary education. The program embraces a basic course in curriculum and methods, which includes study of materials and procedures in the teaching of the language arts, social studies, arithmetic, the natural sciences, and health; courses in the teaching of reading, art, music, children's dramatics, and physical education; a new course in radio education which considers problems dealing with the effective utilization of the radio in the classroom; and courses in speech re-education, which include the study of causes, symptoms, and treatment of speech disorders.

Supervised student teaching in public and parochial elementary schools in the Chicago area is open to qualified seniors. The program is designed to enable graduates to meet the requirements for the Cook County and Illinois State Elementary School Certificates, and to qualify for the Chicago public school examinations required for the Chicago Elementary Certificate.

Preparation for high school teaching in the following fields is continued: art, biology, chemistry, drama, speech, business education, English, French, German, history, home economics, Latin, mathematics, music, physics, social science, and Spanish.

A survey of the graduates of 1949 indicates that 30 per cent of a class of 177 entered the teaching profession.

NEWS FROM THE FIELD

TEACHERS' FEDERATION CONTINUES TO OPPOSE BUS AID TO PAROCHIAL SCHOOL CHILDREN

A move to reverse the American Federation of Teachers' stand opposing Federal aid for transportation of parochial school children was defeated at the Federation's convention in Detroit last August. The vote was 526 to 244. Since 1947 the Federation has called annually for Federal aid for "health and welfare" services for all pupils, including parochial school pupils. But it has specifically excluded use of public funds for transportation of non-public school children from its indorsement. Three previous conventions have held to this position, although only after long argument each year.

Mrs. Florence Jacque of Detroit offered an amendment calling for support of transportation aid to all pupils. She declared it was "simple justice" to do this because "we should not stand for religious discrimination." Paul E. Meyers of Indianapolis backed Mrs. Jacque's stand. He said that in his home district there was a public school and several parochial schools, and it would be economically wasteful for each of them to have separate bus transportation.

Others supporting transportation aid to all pupils included Arthur A. Elder of Detroit, vice president of the Federation; Miss Selma M. Borchardt, Washington legislative representative of the Federation; Mrs. Veronica Hill, New Orleans; Paul Cooke, Washington; Hubert Kelley, Saugus, Mass.; Miss Mary Cadigan, Boston; Miss Letisha Henderson, St. Paul; and Miss Mary R. Wheeler, West Suburban, Ill.

The convention also approved by voice vote a resolution calling for restoration of the *Nation* magazine to New York public school libraries. Three years ago the New York City Board of School Superintendents banned the *Nation* on grounds that a series of articles by Paul Blanshard was offensive to Catholics. This ban was renewed for the third time last June under charges that various articles have belittled and ridiculed religious be-

liefs. It also was charged that an objectionable ad had frequently appeared in the magazine.

FRANCISCAN EDUCATIONAL CONFERENCE HELD IN MILWAUKEE

"The Supreme Lawgiver is an outcast in many schools today. More than 700 years ago St. Francis faced the same evil condition and he met it with a philosophy of life that makes us grow more Christlike," declared Most Rev. Roman R. Atkielski, auxiliary bishop of Milwaukee, in his address welcoming delegates to the Franciscan Educational Conference, held in August at Cardinal Stritch College, Milwaukee.

More than 300 delegates from Canada and the United States attended the conference. The blessings of the Holy Father were conveyed by Father Sebastian F. Miklas, O.F.M. Cap., secretary of the conference. "Your work is most important," said the Holy Father. "Continue with greater zeal and effort to perfect the work you are doing so that law and order may give rise to the peace the world seeks."

Hope that mediation will successfully prevent a third world conflict was expressed by Father Pius Barth, O.F.M., in the opening address. Of particular interest was the sectional meeting of 18 librarians of the United States and Canada who held a discussion on the new catalogue being compiled at St. Bonaventure University for greater facility in locating Franciscan literature. A message of felicitation was sent to St. Bonaventure University, recently made the first Franciscan university in the United States, together with a pledge of moral support.

At the final business meeting all former officers were re-elected: Rev. Pius Barth, O.F.M., of De Paul University, president; Rev. Basil Heiser, O.F.M., Convent of Our Lady of Consolation College, Cary, Ohio, vice president; Rev. Sebastian Miklas, O.F.M. Cap., St. Francis Capuchin College, Washington, secretary; and Rev. Irenaeus Herscher, O.F.M., St. Bonaventure University, Bonaventure, N.Y., treasurer. The conference also adopted a plan for regional meeting in various Franciscan areas during the coming year under its sponsorship in view of the growth of the organization.

CATHOLICS ATTEND WORLD ORGANIZATION FOR BROTHERHOOD MEETING IN PARIS

Participation of Catholic leaders was very noticeable at a meeting held this summer in Paris as a first step in establishing the World Organization for Brotherhood. The new international society has for its purpose the increase of mutual understanding and cooperation among men of good will throughout the world. From its constitution, adopted at this meeting, it is learned that "it does not compromise religious doctrines, does not seek any common denominator of faith, does not engage in common worship, does not infer that one religion is a good as another. It strives for cooperation among all who recognize the moral law."

The meeting was attended by 90 delegates and over a hundred observers from 15 nations. Heading the Catholic group was Thomas E. Braniff, president of Braniff International Airways and Catholic co-chairman of the National Conference of Christians and Jews. Other Catholics at the meeting were Guilo Pastore, general secretary of the Italian Confederation of Labor; Hubert Clement, editor of the *Tagblatt*, Luxembourg; Aneedore Leber, Berlin; His Excellency, the Auxiliary Bishop of Paris; Father Cardinal of Chicago; Dr. John Riedl and Dr. George F. Donovan of the Office of the U. S. High Commissioner for Germany; and John J. Little of Ireland. Dr. Donovan was formerly president of Webster College, Webster Groves, Mo.

SISTERS OF ST. FRANCIS ELECT MOTHER MARY CEPHAS

The Sisters of St. Francis, Oldenburg, Ind., at the final session of their general chapter this summer elected Sister Mary Cephas eighth Mother General. Mother Mary Cephas succeeds Mother Mary Leonida who has filled the office for the past twelve years. Dean of Marian College, Indianapolis, since 1941, Mother Mary Cephas is well known as an educator and administrator. Under her supervision the college has undertaken an extensive building program. The residence hall and the gymnasium have already been completed, and foundations have been laid for a chapel and an additional lecture hall. The Sisters of St. Francis currently conduct 94 schools in eight states.

PRESIDENT OF NOTRE DAME, BALTIMORE, DIES

The death of Sister Mary Frances Smith, S.S.N.D., president of the College of Notre Dame of Maryland, Baltimore, on September 1 has caused widespread grief in the Catholic educational world. As a fellow college administrator remarked, "We will miss her very much. Wherever she went, there was peace."

Appointed in 1935 to the presidency of the oldest Catholic college for women in the United States, Sister Mary Frances used all her influence to secure student and faculty participation in the growth of the institution. She established liberal student government and the honor system, created the office of personnel director, and employed standing committees to assist in the administration. During her administration, Fourier Library was erected at a cost of \$350,000. The establishment of the endowment fund of the college is due to her efforts.

Sister Mary Frances had received her Ph.D. degree from the Catholic University of America in 1935 and always retained interest in the welfare of her Alma Mater. In 1946 she was a member of the staff of its Workshop on College Administration.

CATHOLIC LAYMEN LAUNCH DAILY NEWSPAPER

A daily newspaper to be published and edited by lay Catholic journalists in Kansas City, Mo., is nearing its publication date. The paper, to be called *The Sun Herald*, is scheduled to hit the streets of Kansas City for the first time October 10. Air cargo delivery is planned for the paper's national edition. "The overwhelming necessity for making the truth available in a time of universal crisis" was cited in the publication announcement as the driving force behind the new venture. Only a Christian newspaper, a paper "that reports the news in the context of eternity" and that "sets out with no commitments except to the truth" can meet this need, a staff spokesman said.

The *Sun Herald's* announcement pledges "complete, concise and competent coverage" of all fields of the news through the use of existing news agencies. It will receive the United Press wire service and the reports of the National Catholic Welfare Conference news service, the Labor Press Association and Religious News service. But "something more will be added" in

the paper's coverage, according to a prospectus issued by the group. The paper's central staff has recruited a worldwide network of special part-time correspondents, chosen for their "spiritual insight, technical competence, and strategic location." Correspondents have been engaged in most countries of Western Europe and in major news centers of the Far East, as well as in the principal U. S. cities. The editor is Robert Hoyt, formerly of Denver.

Production figures call for a 12-page, tabloid-size paper issued five days a week. Space for advertising will be limited to about 10 per cent, and ad copy will be "truthfully and soberly written."

A non-profit corporation, the Apostolic Press Association, is publisher. The staff, thus far numbering 10 persons, is organized as a "community of work," with members committed to the practice of voluntary poverty. Subscription rates are: national, \$14.00 a year; and local, \$12.50 a year.

NEW SUPPLEMENT TO *CATHOLIC* *ENCYCLOPEDIA* PUBLISHED

The Gilmary Society of New York announced in September the publication of the first section of a second supplement to the *Catholic Encyclopedia*. Edited by Rev. Vincent C. Hopkins, S.J., the new addition to the *Encyclopedia* is a loose-leaf book covered in black fabrikoid with gold stamping to match recent reprints of the original work. It is similar to loose-leaf books issued by legal publishers.

Contents include comprehensive continuing articles on various countries, such as Canada, England, France, India, Ireland, and Mexico. Treated also are such topics as capitalism, communism, Confirmation, labor legislation, and the Papal Encyclicals *Casti Connubii* and *Divini Redemptoris*.

Articles were originally written in English, French, German, Italian, and Spanish for the new section. The first *Encyclopedia* supplement was published in 1922.

BOOK REVIEWS

SISTERS OF ST. JOSEPH OF PHILADELPHIA: a Century of Growth and Development, 1847-1947, by Sister Marie Kostka Logue. Westminster, Md.: Newman Press, 1950. Pp. xii + 380. \$5.00.

Not long ago a reviewer remarked wisely that community histories have two purposes to serve: one is the avowed aim of presenting the history of some religious community in the same fashion as would be suitable for any other topic; the other, generally hidden but inescapable, is to review for the sake of the community itself special aspects of its growth in which the members may feel great interest, or from which they will derive edification. Few historians of religious communities, writing in the nineteenth century, or even in the early decades of the present century, were consciously aware of the necessity of conforming to the first aim. Few such writers, since the thirties, would have been willing to admit that faithful adherence to such an aim as that of sound historical scholarship was compatible with serving the second purpose. Now, however, more and more such histories are appearing, as writers discover that a happy blend of the two objectives is indeed obtainable. The latest of such attempts is the volume under review, and it should be remarked immediately that it comes as close to attaining each purpose as such a volume can ever do.

The growth of the communities of Sisters of St. Joseph in the United States has not gone unremarked, but the very large Chestnut Hill foundation in Philadelphia has not formerly received the attention its size and services warrant. It is a distinct pleasure to note that this volume fills up a considerable gap in the religious and educational history of the United States.

One feature of the volume which deserves special mention is the care which has been taken to establish the background against which each of the scenes in the growth of the community has been played. No greater dexterity could be imagined than that shown by Sister Maria Kostka and her associates—she mentions several of them—in the accounts of early foundations. The amount of research which has gone into the production of this

volume is prodigious; the cooperation of the associates of the author is not only prodigious, it is so skillfully used as to be imperceptible.

If there is one flaw which must be commented on in reviewing this book, it is that too little attention is paid to the means by which these Sisters of St. Joseph have acquired their enviable reputation as educators. We learn that they did do some instruction of deaf mutes, but we do not hear that such instruction is still continued on a fairly large scale by the Buffalo congregation. Similarly, we know by a general statement that the sisters were responsible for the introduction of many new improvements in the educational system of the Philadelphia archdiocese, but we are really told specifically of only one, that of Sister Assisium McEvoy's catechetical method, which gained national prominence and use. Yet even this is mentioned rather than described. There are many such omissions in the matter of detail, which the reader would like to have filled in, but in a work of this size, and with the thought in mind that the sisters themselves would probably find such detail quite unnecessary, it is only just to conclude that the flaw is a minor one.

Some of the sisters really live in these pages, no small achievement when it is remembered that so much must be compressed into such a small space. The whole congregation, with its heroic record of Civil War service, with its reluctance to lose its valued associations with France and with other foundations in this country, with its pioneering eagerness to accept every new service in the name of charity, with its resignation to reverses and hardships, with its roster of gifted subjects and all-but-inspired superiors, appears with all its dignity and devotion, its integrity and enthusiasm, warmly and truly depicted by one of its members. Of this book we may well say that both aims of the writer of religious history have been fittingly accomplished.

Department of History,
The Catholic University.

SISTER MARIE CAROLYN, O.P.

■
HOW TO EDUCATE HUMAN BEINGS by Edward A. Fitzpatrick.
Milwaukee: Bruce Publishing Co., 1950. Pp. xiii + 174. \$2.75.

Interest in the products of college education has reached a new level in recent years, if we measure that interest in terms

of books, critical evaluations, popular observations, and editorial reactions to American higher education. We should not be surprised at these attitudes since they reflect the American mind of today. This higher education is so elusive of interpretation, so dependent on the varied philosophies of life, so subject in many instances to the commercial market for trained executives, for men and women with efficient qualities of salesmanship in the disposal of goods and ideas, so eager to follow and advance the trend toward general educational for the many. *How to Educate Human Beings* is at once a critical review of what is happening in the way of commercializing the education of college youth and a plea for the reestablishment of educational principles that are more properly concerned with the formative character of education, that is, with a liberal education in the meaning that Christian tradition has given to the phrase, namely, the development of a balanced personality with a body of knowledge and its concomitant skills that gives insight into the meaning of life, and of its relations to God, to one's fellow-men, and oneself, with a view to man's eternal destiny.

To carry through this project Doctor Fitzpatrick has assembled his material under eight divisions, drawing on and amplifying his series of "Centennial Lectures on Liberal Education," presented in honor of the centennial of Wisconsin and the various religious orders of Milwaukee. These major divisions are: The Tradition of Liberal Education Dissolves; What are the Contemporary Problems? What Are We Trying to Do? The Subjects of Study and the Individual; Are Liberal and Vocational Education Opposed? The Teacher and the Student; The Educated Person; Making a Program of Liberal Education.

From a perusal of these papers one cannot help but feel that the author has singled out the most glaring deficiencies in modern higher education. The concluding paper is hardly a solution to so intricate a problem; nevertheless, it provides points of departure for further discussion by means of a class seminar or a panel group that is seriously concerned about improving the present caliber of American higher education in content and in goals.

THEODORE HECK, O.S.B.

St. Meinrad Seminary,
St. Meinrad, Indiana.

TEACHING ENGLISH IN HIGH SCHOOLS by E. A. Cross and Elizabeth Carney. New York: Macmillan Co., 1950. Pp. x + 550. \$4.00.

Written as a textbook for college courses in methods of teaching English in high school, the book by Cross and Carney will serve also as a good refresher for teachers in service who are sometimes rather confused in regard to what is expected of them, especially in those school systems where the recommendations of the National Council of Teachers of English are accepted for practice.

Agreeing that the teaching of English is a responsibility of every high-school teacher, the authors are of the opinion that the outcomes expected from the teaching of English can be achieved only by English and literature classes set up in their own right with these objectives in mind. These objectives are stated at the outset by them as follow, italics and all: "English studies will give to the adolescent American or British boy or girl his or her rightful heritage—a feeling of security in the use of the English Language, and the habit of reading good literature for leisure hours as well as for utilitarian purposes."

The book is divided into four parts. Part I, *Foundations*, deals with the work of the English teacher, current trends and special approaches to teaching English in secondary schools, the English language, practical grammar and basic English. Part II is devoted to *Spoken English* for general use and in public speaking, discussion and debate. A special chapter is devoted to high school dramatics. Part III, *Writing*, deals in a practical way with the usual topics but contains, in addition, a chapter on school publications. Part IV, some 200 pages in length, covers the fields of *Reading and Literature*.

Teaching English in High Schools is a practical book which reflects the experience the authors must have had as teachers of this subject at the high-school level. For instance, on page 348 we find:

There are several new books designed for remedial reading, each following a particular definition of the word, and a particular philosophy. All these books are valuable, since they approach the problem in a direct manner. They are of value, however, only as they evoke interest and open new fields for the readers.

The teacher himself may make up materials which are equally good. Emphasis should always be on the reading, and not on the development of skills. . . .

The references at the ends of the chapters are mostly books which may be available to the teacher. References from periodicals, mostly *The English Journal*, appear for each chapter in a special appendix at the end of the work.

F. J. HOULAHAN.

Department of Education,
The Catholic University.

■

TEACHING PRIMARY READING by Edward W. Dolch. Champaign, Ill.: Garrard Press, 1950 (2d ed.). Pp. vii + 458. \$3.00.

This revision of Dr. Dolch's 1941 book of the same title was undertaken in view of the current trend toward total child development. Hence he endeavors to show the specific place of reading in this development and handles from this viewpoint the various facets of the total reading program. Of special interest, because one rarely finds it treated, is his emphasis on the development in children of the art of giving attention, both as a readiness factor and as a requisite for the basic work habits necessary in a successful reading program. Also well handled is the importance of establishing regularity in classroom procedure as a means of freeing the teacher for work with the individual child who needs special attention.

Dr. Dolch treats in detail the basal reader approach, currently most popular. He suggests various methods of handling the basal reader, the problems involved, and discusses such other phases of the reading program as sight vocabulary, phonics, use of experience charts, etc., with a view to incorporation into a basal reader program.

On such controversial points as the importance of the memory factor, the matching of sight words with sound words, and the place of silent reading, Dr. Dolch is frankly an adherent of the oral approach, with memory playing a significant part in the initial reading program. His stand in this regard would be more effective if he made use of specific references to the scientific studies on which he bases his approach. He also opens himself to question on his definitions of reading and on his

analysis of what constitutes beginning reading. However, despite the emphasis on the oral approach, he makes use in his suggestions for initial reading methods of communication of ideas through visual rather than oral means.

His book contains many practical suggestions for the classroom situation in which there are many levels of reading ability. Dr. Dolch, however, has a tendency to "write down" to his reading public. While this approach simplifies the technicalities of reading for beginning primary teachers, he fails to provide sufficient challenge or enrichment to the many highly trained teachers who are fast becoming the majority in the primary grades.

SISTER M. BERNARD FRANCIS, S.S.J.

The Catholic University.

■

INTRODUCTION TO THE DEVOUT LIFE by St. Francis de Sales.
Translated and edited by John K. Ryan. New York: Harper
and Brothers, 1950. Pp. xxix + 256. \$3.00.

Cardinal Newman observes in one of his sermons that the love of the innocent is calm and serene, whereas "the love of the penitent is arduous and impetuous, commonly engaged in contest with the world." The personality of St. Francis de Sales belongs to the former category and his spiritual teaching reflects that personality.

The *Introduction to the Devout Life* is the simplest and least pretentious of classics. It has none of the lightning of Pascal nor the thunder of Bossuet. Its clarity suggests a cloudless afternoon. Its message is that of a saint whose virtues were—if we may say so without disparagement of other saints—singularly well-balanced. It is a valuable corrective for something grim and gloomy, uneasy and eccentric, which can crop up in religion, and from which French Catholicism has not always been immune, from the days of Calvin and the Jansenists down to these latter days of the vogue of Bloy, Bernanos, and Mauriac.

Not that the *Introduction* was intended for the devout and innocent few. It is addressed primarily to lay people living in the world, to those who say (with truth, though not always with the best of intention): "You cannot expect us to live like monks and nuns." St. Francis' declaration could serve as a spiritual Magna Charta for the laity: "It is an error, or rather a heresy,

to try to banish the devout life from the regiment of soldiers, the shop of the mechanic, the court of princes or the home of married folk."

The program St. Francis offers is practical, detailed, and wonderfully sane, and most of all it is an attractive program. The world too often sees in spiritual life only the diseases which can infect it. Here is a healthy spirituality, ready to make terms with everything in the outer world which is likewise healthy.

Not only is the *Introduction* a readable book; it is also (and this perhaps is the best test of a classic) a very re-readable book. The commonplaces of spiritual literature are there, but illuminated by personal insights that constantly give them a fresh aspect. Take, for example, the excellent little chapter on "How to make a general confession." To the penitent quaking before that ordeal St. Francis gives these reassuring reflections:

Sin is shameful only when we commit it. When it is converted into confession and penance, it becomes honorable and wholesome. Contrition and confession are so beautiful and of such good odor as to efface its deformity and purify its stench. Simon the leper said that Magdalen was a sinner, but our Lord said no, alluding to the sweet perfumes she poured forth and the greatness of her love.

People who have shuddered at the type of translation of foreign devotional literature which has been the common fare of English readers will be agreeably surprised by Monsignor Ryan's new translation. It is so expertly done as to create the illusion that translating is easy. Monsignor Ryan's translation is in good twentieth-century English; it loses only the "quaintness" of the seventeenth-century rather provincial French original, and since St. Francis did not intend to be quaint that loss is a happy gain.

A. J. CREIGHTON.

Loras College,
Dubuque, Iowa.



CHURCH VESTMENTS THEIR ORIGIN AND DEVELOPMENT by Herbert Norris. New York: E. P. Dutton and Co. Inc., 1950. Pp. xviii + 190.

This book, 10 × 7½ inches, is the result of careful research and the masterful presentation of the subject of the dress and insignia of ecclesiastics from the earliest times to the end of

the 14th century. The competency of the author to produce such a scholarly masterpiece is attested by his several volumes on costume and fashion, so favorably received that his first volume, *Costume and Fashion, Their Evolution in Europe During the Earliest Ages*, has reached the third impression, while his second volume on the same subject, treating the years 1066-1485, the second impression.

This volume, limited to its restricted field of ecclesiastical dress and insignia, gives every promise of successful and even enthusiastic reception. The main section headings indicate the detailed discussion given each article: the Alb, Pallium, Sandal, Dalmatic, Chasuble, Amice, Stole, Manipule, Mitre, Tiara, Crozier, Cross, Cross-staff, Nimbus, Flabellum, Cope, Cassock, Surplice, Tunicle, Rochet, Almuze, Chimere, Tonsure, Ring, and Glove. The origin and development of each of these are described at length; and in the treatment of each one we are left to conjecture in a surprisingly limited number of instances. On the other hand, we find the testimony of contemporary authorities quoted so frequently, and even consistently, that one is deeply impressed with the evidence of profound research.

The narrative is enhanced by 16 plates in color and half-tone, and there are 264 illustrations in black and white. The author explains in his Introduction: "The illustrations have all been taken from the originals, where possible; to make them more directly useful to the student they are not exact reproductions, but have been drawn by the author so as to bring out their essential features."

For readers unfamiliar with Church History the author gives an introductory, nine-page "Brief Sketch of the History of the Christian Church till 1500" and "Titles of Ecclesiastics." Though this may prove refreshing on some points for some, it will prove misleading for others; for the thesis is that the Papacy is a human institution, evolved from human ambition, and desirous of universal temporal supremacy. Fortunately the author's limited grasp of Church History does not seem to affect his scholarly study of the apparel and insignia of ecclesiastics.

JOHN S. McDONOUGH, S.S.

Theological College,
The Catholic University.

— BOOKS RECEIVED —

Educational

Bloom, Benjamin S., and Broder, Lois J. *The Problem-Solving Processes of College Students*. Chicago: University of Chicago Press. Pp. 109. Price, \$2.75.

Brubacher, John S. *Modern Philosophies of Education*. New York: McGraw-Hill Book Co. Pp. 349. Price, \$4.00.

Cook, Lloyd Allen, and Cook, Elaine Forsyth. *A Sociological Approach to Education*. New York: McGraw-Hill Book Co. Pp. 514. Price, \$4.50.

Educators Guide to Free Films. Tenth Annual Edition, 1950. Randolph, Wis.: Educators Progress Service. Pp. 392. Price, \$5.00.

McKeough, Rev. Michael J., O. Praem. *The Teacher in the Catholic Secondary School*. Washington, D.C.: Catholic University of America Press. Pp. 147. Price, \$2.50.

Maziarz, Edward A. *The Philosophy of Mathematics*. New York: Philosophical Library. Pp. 286. Price, \$4.00.

Myers, Louise Kifer. *Teaching Children Music in the Elementary School*. New York: Prentice-Hall, Inc. Pp. 327. Price, \$3.75.

Papillon, Brother Cassian Edmund, F.S.C. *The Principles of Entrance Requirements of Catholic Colleges in the United States*. Washington, D.C.: Catholic University of America Press. Pp. 246. Price, \$2.75.

Schmidt, Rev. Austin G., S.J. *Guidance*. Chicago: Loyola University Press. Pp. 337.

Textbooks

Angel, Juvenal L., and Dixon, Robert J. *Tests and Drills in Spanish Grammar*. New York: Latin American Institute Press. Pp. 216. Price, \$1.00.

Hollowell, Lillian. *A Book of Children's Literature*. New York: Rinehart & Company, Inc. Pp. 697. Price, \$5.00.

Peters, Elizabeth, and Keeler, Sister Jerome, O.S.B. *Pour Lire et Parler*. Chicago: Loyola University Press. Pp. 630.

General

Bittle, Rev. Celestine N., O.F.M. Cap. *Man and Moral Ethics*. Milwaukee: Bruce Publishing Co. Pp. 719. Price, \$4.00.

Book of Psalms. Paterson, N.J.: St. Anthony Guild Press. Pp. 301. Price, \$2.00 plus postage.

Bronte, Charlotte. *Jane Eyre*. New York: Rinehart and Co., Inc. Pp. 525. Price, \$0.75.

Christina, Mother Mary, S.H.C.J. *Mother Mary Cleophas of the Holy Child Jesus*. Philadelphia: Peter Reilly Co. Pp. 156. Price, \$3.00.

Cooper, James Fenimore. *The Prairie*. New York: Rinehart and Co., Inc. Pp. 453. Price, \$0.75.

Copleston, Rev. Frederick, S.J. *A History of Philosophy*. Westminster, Md.: Newman Press. Pp. 614. Price, \$4.50.

Cronin, Rev. John F., S.S. *Catholic Social Principles*. Milwaukee: Bruce Publishing Co. Pp. 803. Price, \$6.00.

Dyson, Rev. R. A., S.J., and Jones, A. *The Kingdom of Promise*. Westminster, Md.: Newman Press. Pp. 216. Price, \$2.50.

Emerson, Ralph Waldo. *Selected Prose and Poetry*. New York: Rinehart and Co., Inc. Pp. 485. Price, \$0.75.

Hawthorne, Nathaniel. *Selected Tales and Sketches*. New York: Rinehart and Co., Inc. Pp. 410. Price, \$0.75.

Housing Lobby, Part 2 of the Hearings Before the House Select Committee on Lobbying Activities. Washington, D.C.: U. S. Government Printing Office. Pp. 1,410. Price, \$2.50.

James, Henry. *Selected Short Stories*. New York: Rinehart and Co., Inc. Pp. 317. Price, \$0.75.

Mead, Douglass S., (ed.). *Great English and American Essays*. New York: Rinehart and Co., Inc. Pp. 273. Price, \$0.50.

Pamphlets

Drinkwater, Rev. F. H. *The Abbreviated Catechism with Explanation*. London: Burns, Oates and Washborne. Pp. 88.

Lavery, Emmet. *Shooting Script—Guilty of Treason*. St. Paul 1, Minn.: Catechetical Guild. Pp. 122. Price, \$0.25.

Schack, Rena. *Then and '39*. New York: William Frederick Press. Pp. 41. Price, \$0.10.

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FRANCIS E. LITZ, Department of English,
The Catholic University, in the March, 1950
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